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We shall conclude all with this word to Magistrates, *Cant.* 2. 15. *Take for us the Foxes, the little Foxes that spoyle the vines for our vines have tender grapes.* Search after, restrain, secure, prosecute, punish all *Romish Foxes, Wolves, Conspirators, Enemies, Traytors*, to our Church and Religion, with as great care, diligence, zeal, as you now, search after, restrain, secure, prosecute any reall, or imaginary Plotters, Conspirators, [Enemies, Traytors to the Kingdome, Nation, or your selves : And be as vigilant, as industrious to secure Gods and our Churches cause, interest, as your own, that so you may turn away Gods wrath, and inherit Phineas his praise and benediction for his zeal in this kinde, *Numb.* 25. 11, 12, 23. With these four Apostolical admonitions and cautions to the people, recorded in the Gospel, as the best preservatives against seducers. *Rom.* 16. 17, 18. Now I beseech you Brethren mark them which cause **DIVISIONS** and **OFFENCES**, contrary to the Doctrine which you have received, and **AVOID THEM**. For they that are such, serve not our Lord Jesus Christ, but their own bellies, and by good words and fair speeches deceive the hearts of the simple. *2 Tim.* 3. 13, 14. But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast heard, and hast been assured of, knowing of whom thou hast learned them. *Ephes.* 4. 14. Henceforth be no more Children, tossed to and fro, and carried about with every winde of doctrine, by the sleight of men, and cunning craftinesse whereby they lie in wait to deceive. And *2 Joh.* 10. 11. If there come any unto you, and bring not this Doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed, IS PARTAKER OF HIS EVILL DEEDS. And with this complaint and prayer to God himself, *Psal.* 60. 1, 2. O God thou hast cast us off, thou hast broken us, thou hast been displeased : O turn thy self to us again : Thou hast made the land to tremble : thou hast broken (and *divided it) O heal the breaches thereof, **FOR IT SHAKETH.**

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2

THE
COVENANT
OF
LIFE OPENED:
Or, A TREATISE of the
COVENANT
OF
GRACE,

Containing something of

<p>The nature of the Covenant of Works, The Sovereignty of God, The extent of the death of CHRIST, The nature & properties of the Covenant of Grace:</p>	<p>And especially of</p>	<p>The Covenant of Suretyship or Redemption between the LORD and the Son JESUS CHRIST, Infants right to JESUS CHRIST, and the Seal of Baptisme:</p>
--	--------------------------	---

With some Practicall Questions and Observations.

By SAMUEL RUTHERFORD, Professor of Divinitie in the
University of S. Andrews.

ZECH. 6. 12. And speak unto him, saying. Thus speaketh the LORD of Hosts, saying. Behold the Man whose Name is the BRANCH, and he shall grow out of his place, and He shall build the Temple of the LORD.

13. Even He shall build the Temple of the LORD, and He shall bear the glory, and shall sit and rule upon His Throne, &c.

Feb. 20.

EDINBURGH,

Feb. 20.

Printed by *Andro Anderson*, for *Robert Broun*, and are to be sold at his Shop, at the Sign of the Sun, ANNO 1654

CHRISTIAN READER,



May have written, to the edify-
 ing of the Godly, of this excel-
 lent Subject: but not much I
 can do in this, but have added
 some thoughts to what is said,
 intending a more Practicall way
 of the last Points in another
 Treatise, touching of the appli-
 cation of Covenant-Promises,
 and of the influences of the Spi-
 rit under the Covenant of Grace, of which, especially of
 the latter of these two, few have practically written. And
 it is of much concernment, to make out the Union of our
 Duty and the breathings of the LORD, and what can be
 done under deadnesse, to either fetch the wind, or to be put
 in a spirituall condition, that the soul may ly fair for the re-
 ceiving of the influences of GOD. I desire in this to
 speak for Truth, not either for or against persons of whom
 I am silent, concealing the names of any Contradictent,
 judging Truth so much the more desirable, when it may pos-
 sibly be had with peace, and as little blowing or stirring of
 the fire of contradiction as can be. What is here said in a
 way of Disputing, the Moderate Reader, who is not taken
 with that way, may passe by and read what is practicall. The
 Author hath been (lest Truth should suffer by him) a little
 darkned,

darkened, as report bears, with the name, I know not what,
of a Protester, in one who hath deserted the Government
and Discipline of the Church of GOD in SCOTLAND;
But my humble thoughts are the same they were before:
though I can add nothing to the Truth. I look on these
men the world so names Protesters, Schismatics, Sepa-
ratists, as sinfull men who stand in need of a Saviour, and
as such as desire to fear GOD and love His Name, and
would gladly have our practise and walk come a little more
neare to the Rule of the Gospel, and that our Land might
be free from all the abominations committed therein, which
I desire to be spoken without any reflection upon any of the
Godly in the Land, who, in that point, are of another
Judgement. It is my desire to the L O R D, that he would
let us hear experientially the reality of that: Thus saith
Isa. 65. 8. the Lord, As the new wine is found in the cluster, and
one saith, Destroy it not, for a blessing is in it: so will
I do for my servants sake, that I may not destroy them
all. The L O R D J E S U S be with your Spirit.

Yours in the Lord Jesus,

Con-

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THE COVENANT OF LIFE OPENED.

CHAP. I.

What is to be spoken of the COVENANT of LIFE, shall be reduced to these Heads.

1. *The nature and differences of the Covenant of Works, and that of Grace.*
2. *The Mediator of the Covenant of Life.*
3. *The application of Covenant-Promises.*
4. *Of Covenant-Influences of Grace under the Gospel.*

Of the latter, especially of the last, not much hath been spoken by any in a practicall way.

CHAP. II.

Propositions touching ADAM'S Covenant-state.



He Apostle, 1 Cor. 15. 47. *The first man is of the earth, earthie, the second man is the Lord from Heaven,* speaking of the two eminently publick persons the noble heads of great Families; makes the condition of the first *Adam* to be animal and earthly, & that of the second *Adam* to be spiritual and Heavenly. And without doubt, to be born of the house and seed of the second *Adam*, John 1. 12, 13. must darken the glory

The first
and second
Adam.

The Covenant-state of Adam.

PART. I.

2. *Nobility & self empty things.* glory of the first birth, so as there is no great ground to boast of the skin and empty lustre of Nobility and good blood; Although when the creature called (*I*) and (*self*) do creep in to lodge in a poor feeble piece of clay, that clay so lusted must be some God.

2. *The first Adam earth ly, we have more in the second.* The flower and choicest of *Adam* his Paradise-state, is an earthly condition, as is evidenced by his eating, *Gen. 2. 9, 16.* sleeping, 21, his being placed in a Garden, to dresse it, 8, 16, 17, his marriage, 23, 24. his Lordship over birds, beasts, fishes, *Gen. 1. 28.* But in the second *Adam*, besides all these, we are gifted with a life of more worth then many acres of Vineyards. They declare therefore that there is much of the first *Adam* in them, little of the second; Who would conquesse again the many lands, that our first father *Adam* sold, *and jayn house to house, and lay field to field, till there be no place,* and disinherit all others, as if they were bastard heirs, and themselves the only righteous heirs of *Adam*, that *they may be placed alone in the midst of the earth, Isa. 5. 8.* And the more spiritual any be, the more are they above the nothing world.

3. *Mortality & immortality how due to Adam.* Mortality may be called supernaturall to the earthie part of *Adam*, since it is not naturally due to a body of earth, to claim life for ever. Though immortality be due to whole *Adam* consisting of soul and body and endued with the image of God. For the soul cannot die.

4. *How life was due to Adam.* But if we speak of such a life, to wit, of a heavenly communion with God, as *Adam* was a comprehensor or one who is supposed now to have runne well, and won the Gold, and the Crown, such a life was due to *Adam*, not by nature, but by promise.

5. *Adam was predestinated to life, and how.* *Adam* in his first state was not predestinate to a law glory, and to influences of God to carry him on to persevere: Nor could he blesse God, that he was chosen before the foundation of the world to be Law-holy, as *Eph. 1. 3.* What? Was not then *Adam* predestinated to life eternall, through Jesus Christ? He was: But not as a publick person representing all his sons, but as another single person, as *Abraham*, or *Jacob*: for Gospel predestination is not of the nature, but of this or that person: Therefore were we not predestinat to life eternall in him, but in *Christ*, *Rom. 8. 29, 30.*

6. Therefore *Adam* fell from the state of Law-life both totally and finally,

finally, but not from the state of Gospel election to glory. For the Lord had in the Law-dispensation a love designe, to set up a Theatre and stage of free grace; And that the way of works should be a time-dispensation, like a summer-house to be demolished again: As if the Lord had an aime that works and nature should be a transient, but no standing Court for righteousness: Hence it is now the reliques of an old standing Court, and the Law, is a day of assise, for condemning of malefactors, who will acknowledge no Tribunal of grace, but only of works: And it is a just Court to terrifie robbers, to awe borderers and loose men, but to beleivers it is now a Court for a far other end.

The Law
a transient
Court for
a time.

CHAP. III.

*What is the intent and sense of the threatning, Gen. 2. 17.
In the day thou eats, thou shalt die. And Gen. 3. 20.
Dust thou art, &c.*

WE must distinguish between the intent of the threatner, and the intent and sense of the threatning.

Law-threatnings may be well expounded, by the execution of them, upon persons, against whom they are denounced: As, 1 King. 11. 30. compared with 1 King. 12. 15, 16. Ten Tribes are taken from Davids house according to the Word of the Lord. Because therefore the threatning of death was executed upon Christ, 1 Pet. 3. 18. Gal. 3. 10, 11, 12, 13, 14. then must the threatning, Gen. 2. 17. Deut. 27. 26. have been intended against the Man Christ, and because beleivers die, as all do, Heb. 9. 27. the threatning must have been intended against them also, for that they sinned in Adam, and because it is out of question that the reprobate die the first and second death, the threatning must also have been intended against them. And therefore, in the intent of the threatner, the threatning was mixed, partly Legall, partly Evangelick; According to the respective persons, that the Lord had in his eye: He had therefore in his heart both Law and Gospel. It is therefore to no purpose to aske what kind of death, and whether purely legall, which the Lord threatned to Adam: For the Question

The death
threatned,
Genes. 2. 17.
was according
to the intent
of the Threat-
ner, partly
legall, partly
Evangelick.

The Covenant-state of Adam.

PART. I.

tion supposeth that the Covenant of Works was to stand, and that the Lord was to deny a Saviour to fallen man. But we may say what death the Lord actually inflicts, that death he intended to inflict, nor did the Lord decree to inflict a merely legall death personall first and second, upon *Adam* and all his race.

Obj. *Adam* was to believe he should certainly die; For so was the threatning, *Gen.* 2. 17. if he should sin; or then we must say, that *Adam* was to beleeve he should not actually die; the latter cannot be said, for then he was to believe the contradicent of the Lords true threatning; which was the lie of the Serpent, *Gen.* 3.

What threatnings are, and what sorts there be of them. *Ans.* He was to beleeve neither of the twain according to the event, for there are two sort of threatnings, some pure and only threatnings, which reveal to us, what God may, in Law, do, but not what he hath decreed and intended, *actu secundo & quoad eventum*, to do, and bring to passe; These threatnings contain some condition, either expressed in other Scripture, or then reserved in the mind of the Lord. 1. Because the Lord so threatned *Adam*, as he remained free and absolute either to inflict the punishment, or to provide an Evangelick remedy, even as *Solomon*, *1 King.* 2. 37. saith to *Shimei* (*in the day thou passest over the brook Kidron, thou shalt surely die*) that is, thou shalt be guilty of death,

reus mortis: Yet it cannot be denyed, but *Solomon* reserved his own Kingly power, either to pardon *Shimei*, or to soften, or change the sentence. 2. The words of the Law do reveal, what the *Magistrate* may do, *jure*, and what the guilty deserves by the Law, but do not reveal the intention and absolute decree of Law-giver the *Law-giver*, and what punishment actually, & *quoad eventum* shall be inflicted upon the guilty, and what shall come to pass as a thing decreed of the Lord: So, *Gen.* 9. 6. the Murtherer shall die by the Sword of the *Magistrate*, and *Exod.* 22. 18, 19, 20. the Witch, the man that lyes with a beast, he that sacrifices to a strange god, shall die the death *jure*, *merito*, and by Law-deserving, but it followeth not; but such as commit these abominations, do live, as is clear in the Kings of *Assyria*, *Chaldea*, and many of *Israel*, who were not put to death, but lived *quoad eventum*, though contrary to the Word of God. 3. The expresse Precepts of the Decalogue, *Thou shalt have no other gods before me, &c. Thou shalt*

PART. I.

The Covenant-state of Adam.

5

Thou shalt not kill, Thou shalt not steal, &c. do shew what in Law we ought not to do, but not what actually shall come to passe: For there be not a few who do actually, & *quoad eventum*, worship strange gods, kill, and steal. But there are other threatnings which are both threatnings, and also Prophecies, and these reveal both the Law and the fact, and what the Law-giver may, *jure*, and, in Law, inflict, and what shall actually come to passe upon the transgressours, if they continue in impenitency, *Rom. 2. 1. 2. 3. Rom. 1. 18. 1 Cor. 6. 9, 10.*

Obj. Then in all threatnings and promises we are not to believe, that though we sin, we shall actually & *quoad eventum* die, and though we obey and beleve, we are not to beleve that G O D shall fulfill his promise, and that our salvation shall come to passe, only we are to believe *jure*, that we deserve to die, and that we shall have eternall life, *jure promissionis*, but not actually and according to the event. *Answ.* Something is to be said of the threatnings, then of the promises: As touching the sense, we are to beleve. In the threatnings conditionall as (*yet forty days and Nineveh shall be destroyed*) and (*in that day thou eats thou shalt surely die, in thy person and all thine the first and second death*) we are not to believe the event, nor is it carnall security, not to beleve such an event; we are only to have a godly fear and to tremble, at the dreadfull deserving of such threatnings legall, as alway are to be expounded and beleved by all within the Visible Church, with an Evangelick exception of repentance. If therefore Adam did beleve that he and all his should in their own persons actually suffer the first and second death, and that irrecoverably, he had no warrand, for any such belief, and the like may be said of *Nineveh*. For when the Lord said, *in the day that thou eats thou shalt die, the first and second death*, thou and all thy children personally; His meaning was, except I provide an Evangelick remedy and a Saviour. Godly fear trembles more at the darkning of the glory of the Lord in a broken Law, then at the event of inflicted wrath, were it even Hells fire.

Obj. Adam was to beleve no such exception. *Answ.* True. Because it was not revealed, nor was he to beleve the contrary that he should irrecoverably and eternally perish, because that was

Threatnings that are both threatnings and also Prophecies, reveal both the deserving of the transgressor, and the event.

What is carnall security in beleeving legal threatnings what not.

was not revealed : But the threatning of the Law doth not deny the Evangelick remedy, as it neither doth affirme it.

What A-
dam was to
believe in
the threat-
ning, what
the lying
Serpent
would have
him to be-
lieve.

Obj. *Then was Adam to believe, it was true which the Serpent said, ye shall not surely die, & quoad eventum, but ye shall be as Gods living and knowing good and evil.*

Ans. Neither doth that follow, for in the meaning of the liar, it was not true, that they should not die, either by deserving (for Satan brangles the equity and righteousness of the Law and threatning) or actually and in the event, for both were false and neither revealed, and faith is not to go beyond what is revealed of God. And Sathan disputed against both the equity of the threatning, as if it had been unjust, in Law, and against the event, as a fiction and a thing that should not come to passe in the event, which indeed did not come to passe : but not according to the Serpents lying and false principles.

Obj. *Was then Adam to despair and to believe nothing of a Saviour.* Ans. He was not obliged to despaire, but to rely, by vertue of the first Commandement of the Decalogue, upon God infinitely powerfull, mercifull, gracious, and wise to save, for that was revealed and written in his heart, and that is far from despairing : But in the intervall between the fall and the Lords publishing the blessed Gospel, and news of the seed to come, he was so to trust in God for possible deliverance in generall (as the Law of Nature requireth) but he was to believe nothing of unrevealed particulars, far lesse of the mystery of the Gospel, which was kept secret, since the world began, Rom. 16. 25.

The dam-
ned in hell
not loosed
from the
first Com-
mand are
not obliged
to despair,
and yet are
not to be-
lieve actu-
all delive-
rance,

Obj. *Then may also the damned in Hell, who are not loosed from their obligation to the Law of Nature, and the first Command, be obliged to rely on an infinite and Almighty God, for their deliverance, for they are not obliged to despair, nor is there an obligation to any sin.*

Ans. There is not the like reason, for though the damned be not loosed from the Law of Nature, but are to rely upon God in his whole al-sufficiency, yet with exception of his revealed Justice and Truth : Now he has expressly revealed, that *their worm never dieth, and their fire never goeth out.* And to believe that, is not to despaire.

Obj. *What are then such Heathens to believe as touching*

PART. I.

The Covenant-state of Adam.

touching that threatening, who never heard of the Gospel? *Ans.* What heathens are to believe. They are under the Law of Nature, and to believe that sin deserves wrath, according to the infinitesse of the Majesty, against whom it is committed, and to obey the Law of Nature, and read the Book of the Creation carefully: But and if the news and rumor of a Saviour come to their ears, their sin cannot but be Evangelick, in not pursuing the reality and truth of such a sovereign remedy. Yet it is not to be thought, that though the Gospel be come to all Nations, *Rom. 16. 26.* that that is to be meant. 1. Of every Generation of all Nations. Or, 2. of the individuall persons, either young, or come to age, of every Nation under Heaven, experience and Scripture speaketh against both. The Covenant of Works is not contrary to the Gospel. How the Gospel may be deduced from the Law, if an act of the free-will, grace and infinite wisdom of GOD be added to make good the assumption.

Obj. But is not the Covenant of Grace contrary to the Law and Covenant of Works? *Ans.* A diversity there is, but contrary wills in the holy Lord cannot be asserted. Yea the Gospel may be proven out of the Law, and from the first Commandment of the Decalogue, if any act of the Lords free will and infinite wisdom shall be added to prove the Assumption. So,

If the first Command teach that God is infinitely wise, merciful, gracious, just, and able to save, then, if so it please him, he shall save;

But the first Command teacheth the former: And the Gospel revealing the unsearchable riches of Christ, *Eph. 3. 8.* expressly saith so much. *Ergo.*

As to the promises, they contain not only the *jus*, equity and goodnesse of the thing promised, but also that the Lord shall actually perform, yea and intends to perform, what he hath promised upon condition that we perform the required condition. And in this the promises differ not a little from these threatnings, that are only threatnings, of what God may do in Law, but not from these threatnings which are both threatnings and also Prophetically predictions of what shall come to passe; therefore must we here difference betwixt threatnings, and such and such threatnings. How the promises are to be believed, and how in them, we are to believe both the equity and event of the promises, if the condition be performed, and how the difference must be made between them and the threatnings

The promises are considered as they are Preached and annunciated to all within the Visible Church, and as they are made in the intention of God with the Elect and Sons of the promise: The same way the threatnings admit of a two-fold consideration. The promises threatnings

The promises as annunciated, and as made.

The Gospel promises to the Reprobate are legal, & how.

promises to the Elect as intended of God, reveal that both the Lord minds to give the blessing promised, and the condition that is grace to perform the condition, and so they are promises Evangelick both in the matter, and in the intention of the Lord: But as proposed to the reprobate, who are alwayes from their birth to their death under a Covenant of Works, really as touching the LORDS holy Decree, they are materially Evangelick promises, but formally and in the LORDS intention legall, as every dispensation to them is legall, forasmuch as the Lord hath decreed to deny the grace, by which they may or can fulfill the condition of the promise, which is proper to the Law, as it is peculiar to the Gospel, that the Lord both gives the mercy promised and also the grace to fulfill the condition of the promise.

The Law threatnings to the Elect are Evangelick and how.

The threatnings to beleevers, especially such as are legall (*if you beleevers fall away, ye shall eternally perish*) are to beleevers, though materially legall, peremptorie, and admit no exception, yet they are formally and in the LORDS intention directed to them upon an Evangelick intention, nor do they say that the Lord intends and decrees that they shall eternally perish, for he hath predestinate them to the contrary, to wit, to grace and glory, *Ephes. 1. 4.* Nor that he wills that they should beleeve either their eternall damnation, or their finall and totall falling away, which inevitably leads thereunto. For they, knowing that they are in Christ, *2 Cor. 13. 5. Rom. 8. 16, 17.* and freed from condemnation, *Rom. 8. 1.* are to beleeve the contraire of the former, to wit, life eternall, *John 4. 24. 1 Thes. 5. 9. John 3. 16.* and the contraire of the latter, to wit, the promise of perseverance made to them, *Jer. 32. 39, 40. Isa. 59. 21. John 10. 27, 28. John 17. 20, 21. 1 Pet. 1. 3, 4, 5. Mat. 16. 16, 17, 19.* Therefore these threatnings are not to be beleeved by the regenerate, as certainly to come to passe in their persons, but only as Law-motives to presse them to work out their salvation in fear and trembling, and to cleave so much the closser to Christ, as the condition of such as are under the Law is apprehended to be dreadfull. But reprobats and unbeleevers are not to beleeve that God decrees and intends to them the thing promised, and grace to perform the condition, but only to beleeve their obligation to fiduciall relying upon, and Gospel-faith in

in God, revealed in the Mediator; and that if they continue in a way of opposing Christ, they not only deserve by Law (which Law-deserving also believers are to apprehend) to be broken, but actually and *quoad eventum* shall eternally perish. Believers are to believe the Decree of God to save them, though they hear the threatnings, for its revealed. But the Reprobate are to believe only the sense and Law-deserving and event of the threatening, if they repent not, but are to believe no decree to save them.

CHAP. IV.

The Elect non-converted are not under Law-wrath. 2. Faith is no cause of satisfaction. 3. Christ can not have satisfied for the sins of the Reprobate.

WHether the Elect unconverted be under wrath is a doubt to many. It is true, *they are servants of sin*, Rom. 6. 17. Blind, and *under the power of Satan as Reprobats are*, Acts 26. 18. *By nature children of wrath, even as others*, Eph. 2. 3. *Ans.* Their sins committed before their Conversion, are according to the Covenant of Works, such as deserve everlasting condemnation, and they are *jure* and in relation to that Covenant, *heirs of wrath, as well as others*. 2. But we must distinguish between a state of election and everlasting, though unseen love, that they are under, as touching their persons: and a state of a sinfull way that they are born in, and walk in as others do, untill they be converted. As to the former state, it is true which is said, *Ier. 31. 3. I have loved thee with an everlasting love.* See also, *Rom. 9. 12, 13. Eph. 1. 4.* so that God never hates their persons. 3. The punishment of their sins and the wrath they are under is two wayes considered. 1. Materially in the bulke, and so they are under Law-stroaks and Law-wrath, that is Law-punishment, as others are, *Eph. 2. 3.* and so the other places are to be taken. 2. The wrath is to be considered formally, and so it is denied that the punishment of the non-converted elect, because of their sinfull way is any part of the Law-vengeance or curse which Christ did bear for their other sins committed by them after conversion. 1. Because when Christ saith,

The elect non-converted how they are not under Law-wrath.

saith, *John* 5. 4. The beleever hath passed from death, as it is a curse, and shall never come to judgement and condemnation, he cannot mean that they have half passed from the curse, and half not. 2. Beleevers are delivered, in *Christ*, from the victory, sting, power of sin, curse of the Law, and every curse, that is in affliction, and from condemnation not in part only, but in whole: Else their triumph were but in part, contrair to, *1 Cor.* 15. 54.

The Elect
non-con-
verted bear
no part of
the Law-
curse, but
CHRIST
bare all.

55, 56. *Hos.* 13. 14. *Isa.* 25. 8. Nor should they be washen from all their sins and the spots thereof in his blood, if they might wash themselves from any spot, by bearing a part of the Law-curse in themselves, contrair to *Can.* 4. 7. *Jer.* 50. 20. *Joh.* 1. 28. *Joh.* 1. 8. *Rom.*

8. 3. What ever *Christ* was made for the redeemed ones, that he was made fully for them, in part, and in whole, for he is their perfect Saviour. But *Gal.* 3. 13. He is made a curse for us, and able to save to the outmost all that come to him. *Heb.* 7. 25.

Therefore the half or a part of satisfactory vengeance, cannot be upon us, and the other half on *Christ*, for this is to make men and Martyrs joint satisfiers of justice with *Christ*, by their own blood and sufferings, to prevent the scaddings of purgatory; For though we teach against *Antinomians*, that the Godly are punished for sins according to Justice, yet that is Evangelick, not law-justice, for they bear not one dram weight of satisfactory wrath and curse jointly with *Christ*. *Antinomians* say that sin, root and branch is taken away in Justification, so that there is no sin nor punishment for sin in the justified man. 4. The beleevers are blessed through *Jesus Christ*, *Gal.* 3. 10, 13. *Psal.* 32. 1, 2. *Rom.* 4. 6. *Psal.* 2. 12. *Psal.* 119. 1. Their afflictions and death blessed, precious in the eyes of the Lord; not qualified with any Law-curse, *Job* 5. 17. *Psal.* 94. 12. *Mat.* 5. 6. *Luk.* 6. 22. *1 Pet.* 1. 6. *1 Pet.* 4. 13. *Psal.* 21. 3, 4, 5, 6. *Psal.* 34. 17, 18, 19. *Rev.* 14. 13. *Psal.* 116. 15. *Psal.* 72. 14. *Psal.* 37. 37. and they are asleep in *Christ*, die in the Lord, *1 Thes.* 4. 14, 16. Nor can *Antinomians* and *Socinians* say this is under the New-Testament, for dying *Jacob* saith,

Remission
of sins and
life eternal
under the
Old Te-
stament.

Gen. 49. 18. Lord I have waited for thy salvation, *Isa.* 57. 1, 2. When the righteous man is taken away, he shall enter into peace, the Lord is the God of Abraham, *Isaak*, and *Jacob*, when their bodies are rotten. *Exod.* 3. 6. *Mat.* 22. 32. (3.) This comes too

near

near the opinion of these, who make faith a cause of satisfaction for sin, as they must teach, who hold that Christ payed a rancome, on the crosse, for the sins of all and every one. For that which added, maketh satisfaction to be counted and formally reckoned as satisfaction, in order to the expiation of the mans sins, so that by no justice he can suffer for them, and which being removed, maketh the payed satisfaction and rancome, though never taken back again by the payer, no more a satisfaction for that man, nor for Devils: Is too near to the nature and to being a part of the satisfaction. If one pay a summe that fully exhausts the debt of such a broken man, upon condition the broken man say *Amen* to the paying thereof, otherwise it shall be as not payed, he must take up the summe again, if the broken man refuse to say *Amen* to it, for if he take it not up again, but it be payed and fully satisfie for, and exhaust the debt, the mans debt is payed, and the Creditor in justice cannot exact one farthing from the broken man. Now nothing given to the Justice of God by way of satisfaction for the sins of unbelevers, was ever repeated or taken back again by Christ. Nay but, say they, the rancome was not payed at all for *Judas*, but only, upon condition that he beleeve: but he never beleaved, and therefore it was never payed for *Judas*. *Answer*. This is that we say, that Christ gave no reall rancome at all, for the sins of *Judas* by way of satisfaction. But they say that there is as well a rancome payed for all the sins of *Judas* (finall unbeleef excepted) to free him, in justice from eternall stroaks, as for all the sins of *Peter* to free him, only it is not accepted of by the Creditor, because *Judas*, by faith, assented not unto the bargain: But assenting or not assenting, accepting, or not accepting, that are posterior to the payment, are nothing up or down to the compleatnesse and perfection of the satisfaction made for the exhausting of Justice, for Justice receives not two satisfactions or ransomes for *Judas*, one upon the Crosse from Christ, another in Hell, from *Judas*, yea and it must follow, that reall payment was made to Justice for all the sins of *Judas*, upon the Crosse, and that he suffers for none of them, in Hell, but for only finall unbeleef, which is no sin against the Covenant of Works and the Justice thereof, but only and formally against the Covenant of Grace, so that as yet satisfying of

Faith is made a cause of satisfaction for sin by all who hold that CHRIST gave a satisfactorie rancome for all and every one, Elect and Reprobate.

Conditionall payment made for the sins of *Judas*, is no payment at all

Accepting or not accepting, assenting or not assenting to the payment, are not causes of the sufficiency of the payment made to Justice.

Divine Justice for sins, must be halted and parted between *Christ*, and *Indas*, which the Scripture teaches not. Also the Father either accepts the ranfome of *Christ*, because it is intrinsically, and of it self sufficiently satisfactory: or because *Indas* does beleeve it is so; The latter cannot be said, for beleeving adds nothing to the intrinsecall sufficiency of the satisfaction, as not believing diminishes nothing from the sufficiency thereof; Yea and so the Fathers formall reason of accepting of the satisfaction of *Christ*, must be terminated upon our poor act of believing, whereas the formal ground of the acceptation thereof is the intrinsecall excellency and worth of the Sacrifice, *being an offering of a sweet smelling sa-*

The formal reason why God accepts of *CHRIST*'s satisfaction is the intrinsecall sufficiency of it, and why he accepts it for *Peter*, not for another is the free election of grace.

How the satisfaction on of *Christ* is refuseable, how not.

Faith a condition of applying the satisfaction only

vour to God, Eph. 5. 2. And because he offered the ranfome of the blood of God-man, of the Prince of life, Act. 20. 28. 1 Cor. 2. 8. and offered himself to God, Eph. 5. 25, 26. Heb. 9. 14. Mat. 20. 28. 1 Tim. 2. 6. Rev. 1. 5. nor is there any sufficiency in his death from the worth of beleeving. And the reason why he accepts it for *Peter*, not for another, is the election of grace.

It is true the blood is a price refuseable, but it is this way refuseable, because the Lord might have followed a Law-way with *Adam*, and all his sons, and have denied to give his Son a Ranfome for us, but it is not refuseable, because of any insufficiency in the Ranfome. Now faith is to satisfaction as the approximation of, and the laying on of dry fewell to the fire, which is only a condition of burning, but the fire is the formall cause of burning. Yea if we speak properly faith is not so much as a condition without the which offended Justice is not satisfied, nor is it a condition, by any Scripture of the world, without the which God laid not our iniquities on *Christ*, for whether we beleeve or not, *God laid our iniquities upon him, and made him sin for us*, Isa. 53. 6. 2 Cor.

5. 21. Therefore, by necessity of Justice, he must accept that Ranfome intrinsically so sufficient, which did restore more glory to God, then the sins of all, for whom *Christ* died, took from him. Nor is it imaginable to say that any act of obedience or beleeving, can perfect the satisfaction of *Christ*, and make it sufficient, yea, or causatively make it ours. For God, by no necessity of Justice, but of his own free pleasure, requireth faith as a condition of our actual reconciliation; for beside, that he might have required

required any other act of obedience, as love, he might have accepted the Ransome without inquiring any act of obedience, on our part, as the Lord bestowed a calme Sea and deliverance from shipwreck, upon the Idolatrous Sea-men, upon the very act of casting *Jonah* in the Sea, without the intervention of any saving faith on their part; As a gracious Prince may send a pardon to free a condemned Malefactor from death, and may command that it be valid in Law for him, without the mans knowledge, and far more without his acceptance thereof, upon his knees, especially since by a speciall paction between the Father and the Son, he restored abundantly more Glory to God by suffering for all, for whom he died, then they took from God by their sins, and that restitution was made to Justice without the interveening of any act of the creatures obedience. But the truth is, it is much to be doubted whether they, who hold such a satisfaction to be given of God, for the sins of all, Elect and Reprobate, but so as it shall not be valid in Law, nor effectually to quiet Justice, but they must all suffer eternall vengeance, and perform personall satisfaction, in Hell, to Justice, except there interveen an act of obedience of the creature, to make it effectually, do really and sincerely acknowledge, against *Socinians*, a reall satisfaction and compensation made to offended Justice by Christ: For how is it reall, and not rather scenicall and formall, which may and should be null and in vain, if the creature make it not reall, by beleeving. And especially, if God out of his grace which is absolutely free, work in us the condition of beleeving. Can God give his Son as a Ransome for us, upon condition that we beleeve, if he himself absolutely work the condition in us? They will not admit this.

God may
accept the
satisfacti-
on of Christ
without a-
ny condi-
tion requi-
red on our
part.

CHAP. V.

God intended a Law-dispensation but for a time. 2. Adam, how he was ordained for a Law-life. 3. How predestinated to Glory in Christ, how not. 4. That the Heathens have no more Universall Grace then Devils. 5. No ground for such grace.

IT is apparent that God intended not a Law-dispensation in Paradise to stand for ever. For 1. nothing is spoken of Adam, after

after the fall, but of his procreating of children, of the Patriarchs, of Adams dying and of his actings before the fall, the place of Paradise being scarce well known, which sayes the Lord had a farther design to lay aside the transient Law-dispensation and to set up Christ. 2. The Lord, of purpose, gave a positive Law, forbidding eating of such a Tree, added a threatening thereunto particularly, suffered the Serpent to tempt, and forsook what frail nature would do, that he might deal with man, in a dispensation of free grace.

Obj. Did not God ordain that Adam should have life and righteousness, if he should continue in obedience. Ans. That was a conditionall decree conditionall of things, (the man that does these things shall live) and shewes the equitie and holinesse of the Law, but it was not a decree of persons, by which God predestinated Adam to a Law-glory, as the end, and to Law-obedience as the effectuall means leading to that end.

Q. Was not Adam chosen? Ans. Adam, according to the Lords designe, finaliter & objective was created in the state of predestination to glory, and grace in Christ as touching his person, but according to his inherent condition, he was created in a legall dispensation, which was a gracious inlet to Christ; And according to his Law-state as he represented all mankind, he was Created as a lubrick and frail Coppie of weak nature.

Many who are such as are not chosen are Created and live under a Covenant of Works, having onely some concomitant favours of the Gospel, as the Preaching thereof. 2. Common grace, inward warnings. 3. Protections of providence and forbearance, in regard they are mixed with the Elect. The heathen cannot be said to have any inward calling to Grace and Glory, because there be some remanents of the Image of God left in them, which no more can be called universall Grace, then the same sparkles that are left in Devils can be called Gospel Grace, for they believe, *There is one God and confesse the Son of God, Jam. 2. 19. Luk. 4. 34. Mark 1. 24.* Only if this be called Grace, that the nature of man is so capable of Gospel mercy, and the nature of the fallen Angels moralie not so. 2. The offer is made to them of Christ, not so to Devils, we shall not contend. Reason may seeme to say that all should

The conditionall decree of Adams living, if he should doe the Law, was not predestination to eternall glorie. How Adam was chosen to glory in Christ, how not.

The heathen have not universall Grace.

should have a share of Gospel-Grace, but it may be replied to reason, why should it seeme to be a part of the goodnesse and bounty of God to will and desire all and every one to be saved, and not to institute such a dispensation, as all and every one should actually be saved? 2. How should that stand, (*he hath mercy on whom he will*), if free-will of the creature absolutely dispose of Salvation and damnation? 3. How is it that the Calling, Adoption, and the offer of mercy is restricted to few, and was confined to the Jews only of old? But we are more ready to call the Lord to a reckoning, for his dispensation of Grace to others, then to use our own, as becomes us. 2. We cannot judge aright of God and of his goodnes, except he be God our very way. 3. It is a matter of no small difficultie to make right use of the Lords freedome of Grace, and for clay humbly to adore Sovereignty, and not to stumble at the highnesse of his wayes, who, in these points, hath wayes and thoughts above ours, as the heavens are above the earth, *Isa. 55.*

The high and deep Sovereignty of God is against universall Grace.

CHAP. VI.

It was condescension in the Lord to enter in Covenant with man. 2. Temptations in fearing we are not chasen, discovered. 3. Beings and not beings are debtors to God. 4. Self denyall required in sinlesse nature, as in sinfull. 5. Man considered three wayes.

W Hither was God under an obligation, to make a Covenant with man?

Hardly can any maintain the dominion and Sovereignty of God, and also assert an obligation, on the Lords part, of working upon the creature: The Lord is debtor to neither person nor things. He as Lord commands, but it is condescension that he commands Covenant-wayes, with promise of a reward to the obeyer. The *Leviathan* in strength is far above *Job*, he cannot command him. *Job 14. 4. Will he make Berith a Covenant with thee, wilt thou take him for a servant for ever?* That is, the *Leviathan* will not engage as a servant to obey *Job* as his master. A Covenant speaks something

Gods Covenanting with us, is a gracious condescension.

something of giving, and taking, work, and reward, and mutuall engagements, betwixt parties, though there be something in the Covenant between God and man, that is, not in the Covenants of men. The rationall creatures owe suitable, that is, rationall obedience to the Creator, but God is under no obligation to give life, especially so excellent a life as a communion with God, in glory, yet he does it. What a God must he be, who will come downe and put himself in a lovely and gaining capacitie to be a Covenanting debtour to our feeble obedience, whereas he owes nothing, and to make heaven and glory so sure to us, that the heavens should sooner break and melt, like snow before the Sun, then his promise can fail.

Obj. True, but faith is fixed upon the new Covenant-promise, if I believe. *Ans.* Yea, but faith here is to believe, that the condition it self is promised, as well as the reward.

Obj. The condition of a new heart and of faith is promised, but not to all, not to me, but to some few chosen only. *Ans.* There be here a number of errors. 1. Unbelief foments proud merite, that we are to believe as much of God promised, as there is conceived, to be worth in self, and in me to fulfill the condition; But true faith, contrare to self-unworthinesse, relies upon the Truth of God, the excellencie of Christ, and the absolutenesse of the promise. 2. Sathan like a Sophist drawes the dispute to the weakest conclusion from the strongest, to wit, from the promise of God, that is surer then heaven to the state, against which there is a greater number of Topick Arguments, then there can be against the promise of God. As 1. *What am I?* 2. *Am I chosen or not?* So Sathan to Christ, *if thou be the Son of God, command these stones to be made bread*, in point of beleeving its better that faith exariate in viewing God, Christ, the Ransome of the blood of God-Man, the depth of free grace, then upon self, and the state: in point of repenting and humble down-casting, we would read self, and our own estate. 3. Its Satan and the unbeleeving heart that would have our faiths greatnesse rising from self holinesse, and quarrels at goodnesse. Whereas the greatest faith that Christ finds, *Mat. 8. 10.* looks away from self, *v. 8. I am not worthy* ——— and dwells much upon the Omnipotency of Christ in commanding difficult cases,

The errors in temptations which wee create from surmises that we are not chosen to life eternall.

Better faith view God & Christ, as self.

Unbelief quarrels at God, and but pretends self finisshes.

PART. I. of Adam and of beleevers.

cases, as a Centurian his Souldiers. 4. When unbelief quarrels the Lord as untrue and weak, *who faints and wearies*, and one that is not the *Creator of the ends of the earth*, it alledges only and pretends self-guiltinesse to justify unbelief: Yet *Isa. 40. 28.* though God be reproached as weak, we seem to resolve all in this; our own unworthinesse, but we cannot get our faith stately enough; and the truth is here, we quarrell with God and his decrees, under pretence of this, what if he have not chosen me? and I have no right to Covenant-mercies, except I take a Law way to earne them, by fulfilling the condition. 5. When we beleeve a conditionall promise (*if I beleeve, I am saved*) faith relies not fiducially upon the (*if I beleeve*) or upon the condition, Its a weak pillar to a sinner to stay his unquiet heart upon, to wit, his own beleeving, but faith rests upon the connexion (*if thou beleeve thou shalt be saved*) and it stayes upon the connexion, as made sure by the Lord, who of grace gives the condition of beleeving, and of grace the reward conditioned, so that faith binds all the weight upon God only, even in conditionall Gospel-promises. 1. Man is to be considered as a creature. 2. As such a creature, to wit, endued with reason and the Image of God, in either considerations, especially in the former all that are created, are obliged to do and suffer the will of God though they never sinned. Its not enough to say, that Sun, Moon, Trees, Herbs, Vines, Earth, Beasts, Birds, and Fishes, cannot suffer the ill of punishment, which is relative to the break of a Law, for the whole Creation is subject to vanity for our sins, *Rom. 8. 20, 21.* The Servant is smitten and sickened, for the Masters sake, and God may take from them what he gave them, their lives without sense of pain and dollour, for all beings, yea defects and privations are debtors to the glory declarative of God, *Prou. 16. 4. Rom. 11. 36.* yea and no beings are under this debt. God can serve himself of nothing, yea, that there are not created, Locusts, Caterpillars, more numerous, then that all the fruits of the earth can be food to them, Preach the Glory of the Lords goodnesse to man, and what are never to be, no lesse then all things, that have futurition, or shall come to passe either absolutely or conditionally, are under the positive decree of God, else we should not owe thanks to the Lord for many evils

How to be-
leeve con-
ditionall
promises:

Beings and
not beings
are debtors
to the glo-
ry of God

All not be-
ings are un-
der the
positive de-
cree of God

evils that never fall out, that the Lord turns away violent death, violence of men, and wilde beasts, and many possible mischiefs, contrair to *Deut.* 18. 11; 12. *Lev.* 26. 6. *Psal.* 34. 20. *Psal.* 91. 5, 6, 7, 8. And all these beings or *no beings* owe themselves to God to hold forth the glory of goodnesse, wisdom, mercy, justice, &c. suppose there had never been sin: Far more now, who wants matter of meditation, or can write a book of all the pains, akinges, convulsions, pests, diseases that the Lord decreed to hold off? so that every bone, joynt, lith, hair, member, should write a Psalm Book of praises, *Psal.* 35. 10. *All my bones shall say, Lord, Who is like unto thee?* Nor can any man write his debts of this kind. But we are little affected with the negatives of mercies, except we read them upon others, and little then also; Self-pain Preacheth little to us, far more, the borrowed experience of fallen *Angels*, of *Sodom*, of the old world, &c. leaves small impression upon stony spirits. 2. Complain not, that you have not that share of grace, another bath, if ye (you think) had it, you would be as usefull to glorifie God, as they, but ye know not your self; swell not against him, that thou hast no grace, O vessell of wrath, thou owes that bit clay, and all thy wants to glorifie his Justice. 3. My sicknesse, my pain, my bands owe themselves to God, and are debtors to his glory, I, and every one of men should say, O that my pain might praise him, and my hell, and flaminges of everlasting fire, might be an everlasting Psalm of the Glory of his Justice; That my sorrow could sing the Glory of so High a Lord; But we love rather that he wanted his praise, so we wanted our pain. 3. God hath made a sort of naturall Covenant with night and day, *Ier.* 31. 35. *For all are his servants, Psal.* 119. 91. that they should be faithfull to their own naturall ends to act for him, *Ier.* 5. 22. *Ier.* 31. 37. *Psal.* 104. 1, 2, 3, 4. and they are more faithfull to their ends then men. *Isa.* 1. 3. *Ier.* 8. 7. The ox and the asse being more knowing to their owner, and the swallow and the crane being more discerning of their times, then men are. 2. They so keep their line, that there is more self-deniall in their a-kinges, then in mans way: as if fire were not fire, and nature in it denied, the fire devours not the three Children, *Dan.* 3. 27, 28 The nature, the Sun stands still, the Moon moves not, *Iosh.* 10. 12, 13. The hungry Lions

Our pains
and suffer-
ings are
debtors to
the glory
of God.

There is
more self-
deniall in
the lifeless
and unrea-
sonable
creatures
in their Co-
venant of
nature, the
in man.

Lions eat not *Daniel*, *ch. 6. 22.* When the Lord gives a counter-command to them, and that is a clause in the Covenant, that the Lord entered with them, that they act or no act, as he shall be pleased to speak to them, *John 2. 10. Isa. 50. 2. Mat. 8. 16.* It is a most humbling Theame, that an asse is more in denying nature, and the crane and the fire, then man, yea then a renewed man in some cases. 4. But if man be considered, as such a man, endued with the Image of God, and withall the Covenant be considered as such a Covenant, as is expressed in the Ten-Commandments, in which one of seven is a Sabbath to the Lord, it will be found that many positives Morall are in the Covenant of Works, that are not in naturall Covenants.

5. So man must come under a three-fold consideration.

1. *As a creature.*
2. *As a reasonable creature.*
3. *As such a creature reasonable, endued with the image of God.*

In the first consideration, man comes under the Covenant naturall, common to all creatures; So is *Peters* body carried above in the water as iron swims.

2. As a reasonable creature, he owes himself to God, to obey so far as the Law written in the heart carries him, to love God, trust in him, fear him. But this can hardly bear the name of a Covenant, except it be so called, in a large sense, nor is there any promise of life, as a reward of the work of obedience here.

3. But man being considered as indued with the Image of God, so the *Holy God* made with him a Covenant of life, with Commandments, though positive and Morall, yet not deduced from the Law of Nature, in the strictest sense, as to observe such a Sabbath, the seventh from the Creation, the not eating of the forbidden tree, and with a promise of such a life. And therefore though Divines, as our solid and eminent *Rollack*, call it a Covenant naturall, as it is contradistinguished from the supernaturall Covenant of Grace, and there is good reason so to call it; Yet when it is considered in the positives thereof, it is from the free will

A threefold consideration of man in reference to a Covenant.

The Covenant naturall, & the Covenant in its positives of diverse considerations.

will of God, and though it be connaturall to man, created according to the Image of God, yet the Covenant came so from the Lords wisdom and free-will, as he might have casten it in a new and far other frame: And it cannot be denyed, though it be most suitable to mans intire nature to love God, yet to love him so and so, by obeying the command of not eating the fruit of the Tree of Knowledge, and some other Commands, is not so connaturall, but God might have commanded the contrair, without any thing done contrair to mans nature. Yet from this it followes, no more that these are two Covenants, then that there be two Covenants of Grace, Because faith in God, and the Morall Law in an Evangelick way are therein commanded, and also some duties touching the seals by a positive Law are therein contained.

CHAP. VII.

Its not written in the heart of man by nature, that G O D should promise life eternall to man, upon condition of obedience. 2. And that the debt of Justice can not tie G O D. 3. G O D punisheth not sin, by necessity of nature. 4. Nor defends he his own declarative Glory by that necessity. 5. Nothing can be given to G O D Al-sufficient. 6. Nomeriting of the creature. 7. We should have humble thoughts of free-Grace. 8. How low thoughts of our selves. 9. Promises make no strict justice between G O D and us.

God nei-
ther by ne-
cessity of
nature, ei-
ther rewar-
deth obe-
dience, or
punisheth
sin.

Sure, it is not repugnant to the yet innocent and intire nature of man, to know, that God may reward all such as seek and serve him, but that he must reward obedience either in the generall, or so and so, is neither written in mans heart, nor hath it any truth: For it were nothing against justice, or bounty, or any attribute of God, not to reward his creature, which is obliged to serve him, and though there be a sort of quietnesse of conscience, which is the naturall result of obedience in Adam, and of all men, yet it cannot inferre, that there is an intrinsecall connexion, *ex natura*

curârei, between our obedience and a reward to be given of God. Therefore, nor will it be a good inference, because there is disquietnesse in the conscience, after sin, and that it is naturall to a sinner to apprehend a revenging power pursuing sin committed, that therefore it is naturall and essentiall to the Lord, to pursue sin with punishment in generall. For a naturall conscience may, and does know, that God doth freely create the world, and that he might not have created it, that he doth good freely to his creatures, and that he is not a debtor to his creatures; Will it follow by any Logick, that God creates the world by any naturall obligation? And because by force of a naturall conscience, all know that God is good and bountifull to his creatures, in giving, and doing good to them, we cannot therefore infer that actuall beneficence is so essentiall to the infinite Majelty, as he should not be God, if he did not extend that goodnesse to them. Common sense will say no more followeth, but goodnesse and bounty intrinsecall are essentiall to God, and these attributes are essentiall to him, and were from eternity in him, and are his good and bountifull nature; Though not either man, Angel, or any thing else had been created, to which he doth actually extend his goodnesse. *Ergo*, this actuall extension of goodnesse is not essentiall to God, so neither is the actuall punishing of sin essentiall to God, but free, though Adam apprehended God would punish his eating of the forbidden tree; Yet if he apprehended that he should not be God, if he did not punish it, his apprehension was erroneous. And this only followes that there is an intrinsecall and internall Justice in God, naturall and essentiall in God, but so that the out-goings of his Justice, the egressions, are most free, and that is said by some without all reason, because the apprehensions we have naturallly of God that he punisheth sin, *Universales apprehensiones, nequaquam sunt eorum quæ Deo vel adesse vel abesse possunt pro liberrimâ voluntate.* Universall apprehensions, therefore they are not apprehensions of such things as may be, or not be in God, according to his free pleasure, if the apprehensions of Gods doing good to Angels, to men, to all his creatures freely, be in all by nature, and cannot be rooted out, and be universall, then these apprehensions cannot be of such things as are in God, according to his most free will, and may be in the Al. mighty or not be in him.

A naturall conscience may and doth know that God doth good freely to his creature, but it followeth not that God doth good to his creature for that by necessity of nature.

But

But the conclusion hath neither reason nor sense; for there are universall apprehensions in all men, and they cannot be rooted out, that God does good to Angels, men, and creatures freely: *Ergo*; by this Logick the doing of good freely to Angels, men, and creatures is not a thing that is in God according to his free-will, and may be in the Almighty or not in him. Then the so doing must be in God essentially. 2. Then must God not be God, if he do not good freely to them. 3. Then must God not be God, except he create men, Angels, and creatures. 4. But since he is God everlasting, he must from everlasting have created men, Angels, and the creatures, and from everlasting he must punish sin; Life may be considered. 1. As life. 2. As such an excellent life, to wit, a communion with God.

Communion with
G O D in
Glory, is a
reward not
due by na-
ture, but by
the free gift
of GOD,
to the most
perfect law-
obedience.

In the former consideration, life is either considered as the end, or secondly as a free reward. In the former respect. To live an intellectuall life in obeying God, was to *Adam* so created a naturall end, as to burn, is to fire, and to give light, to the Sunne. And God may put the respect of a reward upon any obedientiall end. But that *Adam* should have such an eminent life, for the reward of his obedience as a communion with God, which is farre above his obedience, is the free donation of God: not is there any necessary connexion between *Adams* perfect obedience, and so high and eminent a life, nor can this Covenant, as touching such a promise, be written in his heart. God then never loved to make any Covenant, yea even that of Works, without some acts and out-goings of grace, and the hyre was grace, how is he not to be served, who loves to hyre and allure us to be happy?

Arminius
in Colla. cum
Francis Fu-
nio, ad pro-
pos. 12. pag.
547.

Arminius saith, the reward of keeping the Covenant of Works, cannot be spirituall, nor can the punishment be spirituall, because you teach (saith he) that the obedience is naturall. *Ans.* It followeth not, for the reward is spirituall, yea and supernaturall from the free promise of God: It was, that God should recompence our naturall obedience, coming from connaturall principles, with so eminent a Crowne as communion with God Creator, in a life of glory. And this came from no innate proportion between a naturall work and supernaturall reward; Otherwise we must say, first that there is such an intrinsecall connexion *ex natura rei* between

tween Adams work and so high wages, as that glorious communion was, as the Lord could not but in justice, so have rewarded his obedience, except he would be unjust, but there is nothing in the creature, that can conclude, limite, or determine, his will and wisdom, who is infinite. 2. It had been nothing against justice, if the Lord had followed Adams obedience, with no reward at all; For man as a creature, owes himself to God, and as sweetly and pithily *Anselme* saith, as a redeemed one. I owe my self and more then my self to thee, because thou gave thy self who art so farre more then my self, for me, and thou promist thy self to me. Now God, who is more and greater then Adam, promised himself, to be enjoyed by Adam, if he should continue in obedience. What can the highest goodnesse (sayeth he) give to one that loves is, but it self?

Anselmus de redemptione certie Domine, quia me fecisti debeo tui amoris mei ipsum totum, immo tantum de-

beo amoris tui plus quam me ipsum. Quantum tu es major me, pro quo dedisti te ipsum & cui promisti te ipsum.

Anselm. Monolog. 40. quid enim summa bonitas retribuat amanti & desideranti se nisi ipsum.

3. If God, of justice, give Adam life, Adam might compell God to pay, what he oweth him; else he should be unjust: But the creature can lay no necessitie on the Creator, either to work without himself, nor can he cause him to will. 4. The proper work of merite (saith great *Bradwardine*) and of him that works must go before the wages, in time, or in order of nature. And if the worker receive its operation, and working for wadge from God first, and by his vertue and help continue in operation and working, he cannot condignely merit at the hand of God, but is rather more in Gods debt, after his working, then before his working, because he bountifullie receives more good from God, then before, especially, because he gives nothing proper of his own to God, but gives to God his own good; But no man first acts for God, for God is the first actor and mover in every action, and motion. As that saith, *Who gave first to the Lord, and it shall be recompensed him?*

No merit can wone God, for he is greater nor our work. Bradward. de causis Dei lib. 1. c. 39. p. 343 lib. E.

It is not just, that God should reward Adams obedience, with life, before God made it just.

5. If this was yesterday just, that life eternall is due to Adam for his work before God made it just and due, then from Eternitie and before any decree of God it was just and due; Certainlie, God, upon it just.

upon the same reason, was debtour, to make such a Covenant, that was just, before he made it just. And this is no Covenant of God, for God, not making the justice of the Covenant, and the just connexion between work and wadge, he cannot be the Author of the Covenant: But neither is Adam the Author of the justice, nor of the just Covenant: Upon the same ground, it was then an everlasting justice without and before God from Eternitie. *Non datur justum prius primo justo.*

6. If God did more for Adam, then he can recompence God for it, as the Father hath done to the Son, then he could not merit at the hand of God: But God did more to Adam in giving to him being, faculties, mind, will, affections, power, habites, his blessed Image, then Adam can never be in a condition, in which he can recompence God, or give him more annuall and usurie, in his acting of obedience, then the stock was he received in proportion. As the Son can never give the Father, in recompence, so much or the captive ransomed from death, can never give to his ransome payer, who bought him so much, as the one and the other shall no more be under an obligation, and debt of love and service to father and ransomer. then to a stranger that they never knew: Nor could Adam thus be freed of God, so as he should be owing nothing to him. If any say, God may freely forgive all this obligation and debt: To which Bradwardine Answers well: 1. The forgiving of the debt, when the debtor hath nothing to pay is a greater debt taken on. 2. God (saith he) may forgive so in regard of actuall obligation, that he is not oblidge *ad aliquid faciendum sub pœna peccati*, to do any thing under the pain or punishment of sin, as the hireling is obliged to work, when he hath made a Covenant to work, and so we are not oblidge to do, as much as we can for God. But in regard of habituall obligation, God cannot forgive the debt, that the reasonable creature owes to God, for so he might dispence with this, that the reasonable creature owe no obedience to God, suppose he should command it, which is impossible.

They seeme therefore, with eyes of flesh, to look upon God, who say that God by necessitie of justice must punish sin, yea that the most High cannot be God, except he punish sin, and that he should not

PART. I. necessity of nature, but freely.

25

not be God, if all his Lawes imposed upon men, were only promissorie and void of all threatnings.

What? could not God have said, *eat not of the tree of knowledge*, for if ye eat not, your obedience shall be rewarded with life eternall, and no more? might he not have laid aside all threatening? What Scripture or reason teacheth to say, that God, if he create a reasonable creature, and under a morall dependencie, which it hath and must have of God, then must God, by necessitie of nature, punish the sinner, yea so as, if he punish not, he should not be God, not just, but must fall from his naturall dominion, except he make penall laws; and so he should not be God, except he say to Adam (*if thou eat thou shalt die*) or (*shalt be punished for eating*) but this is not proven by one word, except this, *the reasonable creature is not, nor cannot be subject to God Creator, except God punish the sinner*; But that is denied: Adam should have had a Morall dependance upon God, and God should have been God, and essentially just, if sin had never come into the World, and if God had kept Adam under a Morall Law, as he did the Elect Angels, who never felt or knew the fruit of a Morall Law broken and transgressed. And God, if he imposed any penall Law upon the Elect Angels as penall (which shall be an hard work to prove) yet had a naturall dominion over the Elect Angels, and suppose no Law, but only a rewarding and remunerative Law, had been over their heads, should God be no God, in that case? and if any deny, that God hath a perfect dominion over the Elect Angels, he is not worthy to be refuted. 2. Shew me, in all the Old or New Testament, any penall Law of active obedience as penall, imposed upon the man Christ, or where is it written, *If the Man Christ sin, he shall externally die*? I tremble at such expressions: Is the Lord therefore not the Lord, and hath the Lord fallen from his naturall dominion over his Son, the Man Christ? Or (3) will any man deny, but the Lord might justly have laid upon all men and upon the Elect Angels a Law only remunerative, not penall at all, a Law only with the promise of a reward, and void of all threatening of death, first or second, or any other punishment, and yet he should have been the Lord, and had a naturall dominion over Angels, the Man Christ, and all mankind?

God falls in no sort from his naturall dominion, though he punish not sin by necessity of nature.

God should have a perfect dominion over man, though he had imposed no penall, but only rewarding or remunerative lawes, upon him.

D

(3.) Suppose

The Lords
dominion
over man,
is without
Scripture
or reason,
restricted
to penal
Laws.

*Si enim lex
ralis non se-
ratur neces-
sario, possibi-
le esset ut vel
Deus jure
suo naturali
& Dominio
in creaturas
caderet, &
sic non esset
DEUS, vel
stabilito isto
jure, creatu-
ram ei non
esse subdi-
tam. Quod
implicat con-
tradictionem
nam
intercisa o-
bedientia
(quod fieri
potuit & sa-
lum est)
dependencia
(morale
creaturæ ra-
tionalis à
Deo) illa
nullo modo
seminuari
potest, nisi
per penam
injunctam.*

(3) Suppose the Lord had never imposed the Law penall for bidding the sin against the Holy Ghost, upon the Elect beleevers, nor any other penall Law, but by vertue of the most sufficient ran- some of the Blood of God payed for man, he had made them how after the fall, as the confirmed Angels, and holy as the Man Christ, and brought them so to glory, should he not have been God in that case, and should he have lost his naturall dominion over men in that case? 4. The dominion of God over men is not only in one particular, of penall Laws, it is in remunerative Laws also, in gi- ving predeterminating influences to obey and persevere in obedi- ence, in not leading into temptation, in byring and alluring us to serve God, in terrifying men with examples of the Lords Judge- ments on others, *he spared not the Angels, &c. 2 Pet. 2.4. Jud. 6.* and therefore, to say, that God falls from his naturall dominion over man, and leaves off to be God, except he impose penall Laws upon men, is first an error in Logick, à *negatione speciei ad ne- gationem generis, nulla est consequentia*: If God have not a do- minion over man, in one particular of penall Laws, he falls from his whole dominion naturall, in other things: It is an undue in- ference. 2. It cannot be but too darring to rye the blessed God- head, and his essentiall dominion over man, to only making of pe- nall Laws: it smells of Scripturelesse boldnesse with the most High, and limits the *Holy One*, that he cannot be God, except he be God in our way: And saith, he hath no way to preserve his glo- ry, but by creating a Hell: And therefore let that stand as an un- proven position, since it hath no probation; The reason that is given is as weak as the weak conclusion; Though water may bear up water, yet it cannot support the earth. For 1. it saith, if man be created a reasonable creature under a Law, he may sin, *inter- cidi potuit obedientiam*, and he may be created under a Law, with perfect morall dependence upon God *Creator*, as the Elect Angels and the Man Christ, and yet never sin, and yet God falls not from his dominion, and leaves not off to be God. (2.) This lookes somewhat the *Arminian way*, that man cannot be under the subjection of, properly so called, Morall obedience, except his will be indifferent as *Adams* was, to stand or fall, to run to Heaven or Hell, which indeed saith, that the most perfect obedience of Christ,

who

who was obedient to the death, *Phil. 2. 8.* and delighted to do the will of God, *Psal. 40. 8.* *John 4. 34.* is no proper obedience, that is, perfect obedience is not proper obedience. And that obedience of Elect Angels the samplar of our obedience, *Mat. 6. 10.* *Ija. 6. 2, 3.* *Psal. 103. 20.* is not proper obedience. 3. - Whereas it is said, if man sin, his morall dependency cannot stand, except God punish him, but so not only God shall not be God, nor have dominion over man, except he impose a penall Law upon man, but he shall not be God except he actually punish man, or his surety Christ. But the same pen saith that *the out-goings of justice are free*, that is to say, it is free to God to punish sin; and yet he falls from his naturall dominion over man, and leaves off to be God, if he punish not sin. But we do deny that God falls from his naturall dominion over man, though he never impose a penall Law upon him, and never punish, and desire that this may be proven, nor is it imaginable, how God by necessity of nature, must punish sin; And yet, in the way, measure, and degree of punishment, and in the time when, he can use moderation. Which is as good as to say, the fire must, by necessity of nature, burn, the Sun cast light; But the fire hath free will to burn when it pleaseth, and at this time, and not at this time; and the Sun must shine, by necessity of nature, but it is free to shine at ten hours of the day, and not at twelve, and it may shine as bright as the Sun, or as dimme as the Moon. Or God the Father loves himself, but it is free to him to love himself to day, not to morrow, and to love himself so much, not so much. And so he may say, God is so mercifull and just to day, as he may be no merciful, no just, to morrow; and God is infinitely mercifull and just, and yet he is lesse mercifull and more mercifull essentially according to his good pleasure, which are speaking contradictions. Yea this is that which misjudging *Suares* saith, that the creature may do a reall injurie to God, and take away from God *jus Dei ad gloriam*, his right to glory, but the truth is, the creature by sin darkeneth or overcloudeth his declarative glory, but can take away no essentiall glory, nor any reall right or reall good from God, so *Elihu, Job 39. 6.* *If thou sinnest, what dost thou against him? If thy transgressions be multiplied, what dost thou to him?* To take his declarative glory from God,

fam vero egressus necessarios constituentes, non negamus Deum tam libere exercere.

It is not feasible, without a contradiction, to say God punisheth sin, by necessity of nature, and yet in the way, measure, and time of punishing, he is free.

Suares in opus. de just. Dei, Sect. 2. xx. 9. §. 352.

is no lose to him, no more then it is lose to the Sun, that ye hinder it to shine upon the wall, when yet ye take no light from the Sun, for it shines upon an interposed body. *Job 35. 8. Thy wickednesse may hurt a man as thou art, and thy righteousness may profite the Son of man. It is needfull (say some) that God preserve his own glory safe, but if sin be without infliction of punishment, it is impossible that he can defend his own glory. Ergo, of necessity he must punish sin. The proposition is out of controversy, for all confesse that God must preserve his own glory; by necessity of nature he must do so; quoniam seipsum non potest non amare. Because he cannot but love himself, and he hath said, my glory will I not give to another.*

God loves
& defends
by necessity
of nature
his essentiall
all, but not
his declarative
glory.

To this is answered, the glory internall, eternall, and essentiall of God, the Lord must defend and love as he loves himself, by necessity of nature; and if any say that the egressions and out-goings of God to defend and love his own essentiall Glory, and his own holy Nature, so as he may use moderation in the degrees and time of these, and he may love himself and his own essentiall glory, more or lesse, and touching the time, he may delay to love himself, and he may love himself and his own essentiall glory to morrow, not to day, As the Author sayes, the out-goings of revenging justice are moderated in punishing; he speaks wonders and things unworthy of God. The place, *Isa. 42.* speaks not of this glory, for no idol,

God loves
& defends
the glory of
his pardoning
mercy, no less
then the
glory of
his revenging
justice,
and if he
love the
one, by necessity
of nature, he
must also
love the other.

no creature, can more take away from the Almighty this essentiall glory of God, nor his blessed Nature can cease to be, but there is a glory declarative of pardoning mercie, as well, as of revenging justice; It must be a carnall conception and a new dream, that God by necessity of nature, loves himself as cloathed with revenging justice, or as just, and his own glory of revenging justice, but that God loves himself as mercifull and ready to forgive, or his own glory of pardoning mercie freely, and by no necessity of nature: Which the Author must say, for the place, *Isa. 45.* should otherwise bear this sense, *my glory of revenging justice only, I will not give to Idol gods and creatures.* But the place of *Isa. ch. 42. 8.* should not conclude, but they might ascribe the glory of salvation and mercifull deliverances and victories over *Judah*, the Temple, the Sanctuary to their idol gods, the contrair whereof is intended by

by the Prophet; But if the Lord, by necessity of nature, love his declarative glory, *as he loves himself*, then he must love glory of one attribute, as well as of another, and so as his Nature, not freedom or sovereignty puts him to it, to defend the glory of justice, when man sins; Yea so as he cannot be God and essentially just, except he vindicate his glory of justice; Yea so he must love the glory of saving and pardoning mercy, as himself, for the one glory is no lesse essentiall to God (if it be essentiall at all) then the other. And by this means, God, by necessity of nature, to preserve safe the glory of saving mercie, must send his Son, and by the like necessity, by which he loves himself, he must redeem man; Now the Lord does not love himself, of free grace, for he every way, for the infinite excellency of his Nature is love-worthy, and there is no interveening of freedome, or free grace, or sovereignty in the Lords loving of himself and his own essentiall glory. There is a declarative glory, which is not essentiall to God, of which the Scripture, *Prov. 16. 4. The Lord made all things for himself, that is, for his glory, to be declared. Eph. 1. 6. He hath chosen us to the praise of the glory of his grace, v. 11. In Christ we have obtained an inheritance. 12. That we should be to the praise of his glory. Rom. 11. 36. All things are to him, to his glory. Isa. 43. 21. This people have I formed for my self, they shall shew forth my praise.* All these are to be understood not of the essentiall glory of God, but of the *declarative glory of God*, that shines *ad extra*. And this glory is not essentiall to God as so declared, for he was infinitely glorious from eternity, and should eternally be essentially glorious, though neither world, nor man, nor Angel, had been created. And the meaning of that, *Isai. 42. 8.* is mistaken, the length of the Heaven, *toto Cælo*. It is not this, *as I love myself, so by necessity of nature I will, and desire that my glory due to me, as God, be not given to idol gods, and creatures.*

1. What by necessitie of nature God wills, that certainly, and by necessitie of nature is and existeth, as he loveth himself, and his Son by necessitie of nature, and begets his Son by necessitie of nature, so also by necessitie of nature God is loved, and the Son of God is loved, and the Son is by necessitie of nature, begotten of the Father. But it is most untrue, that by necessitie of nature, the Glory

The place,
Isa. 42. 18.
I will not
give my glo-
ry to ano-
ther, vindi-
cated.

The Scrip-
ture speaks
for the
most part,
of the Lords
declarative
glory.

God by
necessitie
of nature,
should pro-
cure his de-
clarative
glory, and
so by that
necessitie,
create the
world, re-
deem man,
if by that
necessitie,
he should
love and
defend his
declarative
of Glory.

of God is not transferred to Idol gods and creatures; The Scriptures cry the contrare. When ever Idolatrie is committed, *Isa.* 40. and 41. *Isa.* 46. *Rom.* 1. *Acts* 17. his Glory declarative is given, most sinfully to another against his approving will. 2. What ever sin God forbids, he forbids the existence of it, by his approving will, not by necessitie of nature, for if God essentially and by nature willed that sin and Idolatrie should never be, he would efficaciously hinder it; But what God wills by his commanding will, we see he does not efficaciously hinder the existence thereof: For then sin and Idolatrie should not be at all, nor have any existence, which is contrare to Scripture and experience; And surely, if God love his declarative Glory essentially as himself, he must essentially no lesse love to keep this glory, when Angels and men do obey him, and to hinder the taking away of this Glory by sin, then to revenge the taking away of this glory by punishment, for every sin against a positive Law, to eat of the tree of knowledge, or for the Jews to eat swines flesh, before Christ abolished such Lawes, as well as sins against the Law of nature, are contrare to the Glo-

God must
by necessi-
tie of na-
ture hinder
the existēce
of sin, and
by the same
necessitie
seek his le-
gislative
Glory, if
he love it,
as he loves
himself by
necessitie
of nature.

ry of God, and so contrare to that essentiall love that God hath to his Glory, and to the Glory of the Lord, the Law-giver himself; *Ergo*, by necessitie of nature, because he cannot but love himself. he should preserve his legislative Glory, (it is as properly and essentially the Glory of God, which he requires of us, in doing his will, as the Glory of suffering punishment for sin committed, is his Glory) therefore, by necessitie of nature, because God cannot but love himself, he should essentially hinder sin: And if God absolve the guiltie, where is the Glory of his justice? True, it should be lost, so when God suffers the Angels to fall, and Adam to sin, where is the Glory of his legislative Majesty? it is lost so far. God is obliged to defend the Glory of his Justice: say and prove that he is obliged by necessitie of nature to defend the Glory of his Justice, more then by the same necessitie he must defend his legislative Glory. 3. God must defend all his Glory with the same necessitie, except the Scripture make some exception of some Glory which he must preserve, as dearer to him then some other Glory, which is unwarrantable to say, and if God must, by necessitie of nature, and as God, because naturally he loves himself and his

PART. I.

not by necessity of nature.

his own Glory, defend his own Glory, then, by necessitie of nature he must defend the Glory of all his Attributes, of Holinesse, Graciousnesse, Greatnesse, Omnipotencie, Eternitie, Infinite knowledge, &c. that the Glory of not one of these be taken from him by sin: And because the Lord maketh, and worketh all, that he doth without himself, in the creature, for his own Glory. *Prov. 16. 4. Rev. 4. 11. Rom. 11. 36.* in all that he doth, he must by necessitie of nature love his own Glory, *quoniam seipsum non potest non amare*, because he loves himself. *Ergo*, by this ground the Lord doth nothing freely without himself, and so the Lord makes not the rain to fall, the tree to bud, the sea to ebbe, the wind to blow, the fowls to flee, the fishes to swim, for the declaration of the Glory of his goodnesse, or his power, or his mercy, his holinesse, with any freedome, but all these he must do for Glory to himself by necessitie of nature, which Glory he loves as himself, for his Glory in all he doth without, he loveth by necessitie of nature, as he loves himself saith the Author. And therefore as he cannot preserve the Glory of his Justice, but by punishing sin, and that by necessitie of nature, so he cannot preserve the Glory of the rest of all his Attributes (which Glory also he loves as himself) but by doing all without himself in like maner by necessitie of nature, which utterly destroyes the libertie and freedome of God in all his works of Providence and Creation, and so God shall be a naturall agent in all his works without himself, not a free agent in Creating and Redeeming. 4. The Scripture sayes, *he works all things according to the counsell of his will*, for his Glory, and therefore he intends not his own declarative Glory as he loves himself: For by necessitie of nature he loves himself, and cannot but love himself. But he might, if so it had pleased him, never have intended to shew forth his own Glory, and does not show it forth by necessitie of nature as he loves himself. Yea he might never have created the world, never have acted without himself: For he was sufficient within himself and stood in need of no declarative Glory: *Gen. 1. 1. Acts 17. 25.* 5. Yea if by necessitie of Justice, God cannot but punish sin, especially this justice shall cary him to follow the Law of Works without any Gospel moderation, which is that the same person that sins, and the same soul, *Ezek. 18.* and

God might
never have
intended
his glory
because if
so it had
pleased
him, he
might ne-
ver have
made the
world.

no

If God no other, should die for sin: for all these. *Thou shalt destroy all punish sin, the workers of iniquitie. Thou art of purer eyes then that thou by necessity of justice, can behold iniquitie*, and the like, as expressions of a pure legall justice, hee proceeding in the Lord, against such as are out of Christ, under must punish the Law, not under the Gospel, to wit, *the workers of iniquity* whom the Lord in justice shall punish in their person, not in their nish *Adam* and all his sons in their persons, & by necessity of justice, deny them a Saviour.

And if there be such a connexion objective *ex natura rei*, between sin and punishment, it must be between punishment and the very person and none other, but the same that sinned: For among men this is justice. *Noxa sequitur caput*, so that by necessity of nature, God shall not be God, nor essentially just, if he punish not eternally *Adam* and all mankind in their own persons, and so by necessity of justice, he cannot punish Christ; And it cannot be denied but there is a dispensation of free Grace, and that it is no act of Justice but of Grace, that God make Christ sin, i. e. a sacrifice for sin for us, 2 Cor. 5. 21. And that the Lord laid upon him the iniquities of us all, Isa. 53. 6. and made him our surety. Nor let any man object, how could God make Christ a propitiation for sin to declare his righteousness? Or how could such justice, by that action be debarred? since justice did not exact such an action: If without violation of justice it might have been omitted, if God should have been infinitely just from Eternitie, if he had done no such thing? Shall a Prince get himself glory in the name of justice, by doing that which, by his absolute Sovereignty, he may leave undone without hurt of justice. It is Answered, this is to measure God by mortall men: Shall an earthly father freely for no reall good to himself beget hundreds of children, when he needs not, and yet he foresees the largest number of them shall perish eternally, and the eldest must die and be made a curse, to save the rest. The Lord punished Christ for us to declare the glory of his Justice in punishing sin in his own Son, who was the sinner by imputation, for out of the depth of infinite wisdom, the Lord freely imposes a law upon his creatures: He might have imposed no such law under such a punishment. By no necessity of nature did the Lord threaten death, for the eating the fruit of that tree, punish, by prove, that God should not have been God, except he had threatened death for the eating of that fruit, and except he had punished nature.

that

that eating with death, either to be inflicted upon the eater or his surety. *Quid heres?* Prove that by the Word of God, it is sin to eat, when God forbids; but the Lords soul hates sin. True, but does the Lords soul hate sin naturally, as he loves himself and by necessity of his essentiall justice as contradistinguished from his immutabilitie, and his truth and faithfulnessse, according to which attributes, he decreed and said, *that the soul that sins shall die, and (he that eats shall die)* and he cannot change, nor alter, what he hath decreed, and cannot but be true in his threatnings. But the Question is, whether (laying aside the respect of Gods unchangeableness and truth) there be such a connexion internall, between eating and dying, or between eating forbidden of God, and punishment, as God cannot be equally and essentially just, nor can he be God, except he punish forbidden eating; for sure eating of that fruit, is not of its nature, sin, but it is sin, from the only forbidding will of God, for the Lord had been no lesse essentially just, had he commanded Adam to eat of the Tree of Knowledge. Ergo, it is punished from the forbidding will of God, for say that to be punishable or to be punished be essentiall to sin, if eating of such fruit be sin from the forbidding will of God, the essence thereof must be from the same forbidding will, then must it follow that God hates not all sin, by necessity of nature; And that he hates such eating only conditionally, if he forbid it; but he from his meer free will, did forbid it. So the Question shall not be, whether God in justice, punished Christ, and made him a propitiation to declare his justice, but what the relative justice *ad extra* is, by which God punisheth sin, and whether God should leave off to be God (hallowed be his high Name) if he should not make first penall Laws to threaten all sin with punishment. 2. Whether he should not be God, if he should not punish all sin, even the eating of the forbidden tree. 3. What can be said that is more weak and wa-

The glory of God, & the manifestation of his glory to Angels and Men, are much diminished by these

trie, to enervat the glory of free Grace, then to confound the Glory of Gods Justice in giving Christ to die for sinners, and this glory as manifested and declared: For sure the manifestation of that glory is a work of free Grace, and most free, if God do any thing freely, he must freely, and by no necessity of Justice, Mercy, Omnipotency, Patience, Grace, &c. manifest the glory of all these

Declared
glory and
fundamen-
tal glory are
different.

*Qualiter enim
amor iste esse
potest, quem
in eare, qua
nihil opus fu-
it. DEUS
ostendit?*

The free-
dom of pu-
nishing sin
is objected
by Socinus,
as contrarie
to the ne-
cessitie of
reall satis-
faction.

these to men and Angels, and these attributes and the internall splendor, beauty, or (so speak so) the fundamentall glory of all the attributes of God is essentiall to God, and his very Nature. And they deny the Lord, who teach that any attributes or such glory are in God freely or contingently (if I durst so speak): for then might we say, these may go and come, ebb and flow, in the Lord, and he should be God, though Mercy, Omnipotency, Glorioness, Graciousness, were now and then wanting in him, as he punishes not alway, and yet he is eternally just, he saves not alwayes, and yet he is eternally mighty to save, and abundant in compassions, but as to the manifestation of Power, Mercy, Justice, that is freely in God: He sent his Son, and gave his Son to death for us, out of love, John 3. 16. But it is against common sense, to infer, Ergo, God sent his Son, by necessity of love, and mercy, and free Grace. So that he should not have been infinitely loving, mercifull, gracious, if he had never sent him. And it is as poor Logick to say, because of grace and free-love he sent his Son, and so might not have sent him, as to say he loved where there was no need, & it is in vain to shew the glory of Justice (saith the Author) when God can take away sin, out of free pleasure, and why should he expose his Son to shame, death, and a curse, whereas he might have taken away sin freely, because it is his pleasure? This is the very thing that Socinians say, there is no need of blood, and satisfaction by blood, if God out of his absolute Sovereignty can take sin away without blood, and so there was no need of reall satisfaction; This is against the Holy Ghost, and we may hear it. All the Scriptures cryes that out of free grace the Lord sent his Son, and delivered him to death; By the grace of God He tasted death for every man, Heb. 2. 9. Shall we infer there was then no necessity that he should die? It is safest to say the only wise God decreed that sin should be. 2. That the glory of his Justice should appear in taking away sin, not in one way, but in the way of God, to wit, in a way of justice, of mercy, of free grace, in incomparable love, of mighty power; and in all these so acts the Lord as he should not leave off to be the Lord, but acts most freely, though he had not taken that course. But far be it from the godly not to adore him in this, as the admirable way beyond the thoughts of men and Angels.

Part. I. Humble thoughts of free Grace should take us up.

35

It were safest to draw holy practices by way of use from this. Grace and the measure of it is to be humbly looked on.
 In all pactions between the Lord and man, even in a Law-Covenant there is some out-breaking of Grace. Its true, there was no Gospel-Grace, that is a fruit of Christs merite in this Covenant. But yet if grace be taken for undeserved goodnesse: There are these respects of grace. 1. That God might have given to Adam something inferiour to the glorious Image of God, that consists in true righteousness, knowledge of God, and holinesse, *Gen. 1. 26. Eph. 4. 24. Col. 3. 10.* It was a rich enough flock, this holy Image to be so badly guided. And who looks spiritually to their receipts? Its either too much of grace and holinesse that another hath, and too little that I have, so arises virtuall fighting and grudging at the dispensation. Or 2. a swelling that it is so much, as if it were not receiving. *I am holier then thou, Isa. 65. 1.* a miskenning of him that makes me to differ, *1 Cor. 4. 7.* A blecking of others, *Luk. 18. 11.* A secret quarrelling at God as too strick and hard in his reckoning, *Mat. 25. 24.* And what pride is this, because I am a meer patient under gifted holinesse, to usurpe it as mine own? As if a horse should kick and sling, because he wears a borrowed saddle of silk for a day.

2. Being and dominion over the creatures is of undeserved goodnesse. Who looks to a borrowed body and a borrowed soul, yea and self are and to self, and to that which is called I, as to a thing that is freely gifted? So that though thou be in an high opinion of self, self is self, and what it is, from God. And when thou rides, whence is it that I am the rider, and the wearied horse the carrier, but from God? 3. The Covenant of Works it self, that God out of Sovereignty does not command, is undeserved condescending; that God bargains for hire, *do this and live*, whereas he may bide a Sovereign Law-giver and charge and command us, is overcoming goodnesse. Law is honeyed with love, and hire; it is mercy that for our penny of obedience, so rich a wadge as communion with God is given. Being, life, yea and self are undeserved favours. 4. The influences to acts of obedience, come under a twofold consideration. 1. As congruous and suitable concurrences of God to Adams acts of obedience: And so they were free gifts to Adam not promised; as we shall hear in the New Covenant, It is mercy that God rewards our obedience. 2. As such influences by which the standing Elect Angels (who

An admirable sovereignty in the standing of Angels and in the fall of man. were under this Covenant as well as *Adam*) were differenced from the Angels that fell, and were confirmed that they should not fall, in this latter respect. Absolute Sovereignty shines in *Adams* fall, so if a Sparrow cannot stir its wing without God, *Mat. 10. 29.* nor a hair fall from our head; *ver. 30.* far lesse could *Adam* fall, and all his, without a singular providence; And farre lesse could

Gifts and habits of saving grace cannot keep creatures on foot.

Adam go on and act without influences from God. And if strong *Adam* and upright, created in holiness, could not then stand his alone; Shall our clay legs now under the fall bear us up? What Godly trembling is required in us? 5. The gift of Prophecie, *Gen. 2. 23.* seems to be freely given, besides the Image of God, and *Adams* knowledge, *Gen. 1. 19.* of every living creature, according to their nature may be proven, but it appears to be naturall, and he is a lamentable example to us of abusing the Image of God, and good gifts; But no habite without the continued actings of God can keep us in a course of obedience: There is no ground to make habits of grace our confidence. 3. There can be no giving and taking between the creature and the Creator. *Elihu* pleads well for him; *Job 35. 7.* If thou be righteous, what gives thee to him? Or what receiveth he of thy hand, *v. 1.* Thy wickednesse may hurt a man, as thou art, and thy righteousness may profite the Son of

The humbling thoughts that God needs not men, nor their service, nor any creature, should take us up.

man. *Job 22. 2.* Can a man be profitable unto God, as he that is wise may be profitable to himself? Is it pleasure to the Almighty that thou art righteous? Or is it a gain to him that thou makest thy wayes perfect? So *Elihu*. And *David*, *Psal. 16. 2.* My goodness extendeth not to thee. *Acts 17. 25.* Neither is the Lord worshipped with mens hands, nor with their spirits: as if he needed any thing, seeing he giveth so all life & breath and all things. What then is the glory of the creatures obedience to him? It is some shining of the excellency of God upon men and Angels, from the works of God, and our obedience to him. But suppose there were no creature to pay the rent of this glory to him, is the Lord a loser therefore? Hath he need of our songs of glory? Or that creatures should be Heralds of his praise? Or needs he the workmanship or structure of Heaven, Sun and Moon to be a Printed Book to spell and sound his glory? If he need not the Book (as he needeth nothing created. Who sayeth *I am the Lord Al-sufficient*)

PART. I. *Nothing can be given to God All-sufficient.*

37

sufficient) he needs not one letter, nor any sense of the Contents of the Chapters of that Book. There is a secret carnall notion of God in us, when we act and suffer for God, that brings a false peace, and some calmes of mind, *we have pleased him once*, and beside that peace, a scumme and a froath smoakes up unsensible in the heart, we are profitable to God, it would be the worse with him, if he wanted our prayers and service: but had the Lord any missing of Heaven and of Angels and Men, in these infinite and innumerable ages of duration, that went before any created being? When he was upon these infinite and self-delighting thoughts, solacing himself in that infinite substantial fairenesse and love his Son Christ, *Prav. 8. 89. 30.* (2.) You can give nothing to God Creator of all, but it must be either an uncreated God-head, but he who perfectly possesseth himself, will not thank you for that, or your gift must be a created thing: But how wide is his universall dominion? can you give to one that, of which he was absolute Lord before? all the Roses are his, all the Vineyards, all the Mountains, he is the owner of the South and the North, of the East and the West, and infinite millions of possible Worlds, beyond what Angels and all Angels can number, for eternitie of ages, are in the bosome of his vatte Omnipotencie; He can create them if hee will.

Secret in us
after act-
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Grace.

No crea-
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give to God

And what ye give to another, it was out of his dominion, but all things are in his dominion, for who spoiled him of what he had? David blessed the Lord, when the people gave for the Temple, excusing himself and the people, that they took on them to give to the great Lord-giver: *1 Chro. 29. 11. Thine, O Lord, is the greatnesse, and the power and the glorie, and the victorie, and the majestie, for all that is in the heaven and in the earth is thine, thine is the Kingdome, O Lord, and thou art exalted as head above all.* vers. 12. *Both riches and honour come of thee, and thou reignest, and in thy hand it is to make great, and to give strength unto all.* 14. *But who am I, and what is my people, that we should be able, so willingly, to offer after this sort? for all things come of thee, and of thine own have we given thee.* Hence, none can give to God. 1. Because he is JEHOVAH the Eternall God, then he gives all and nothing can be given to him. 2. Because of the great-

Reasons
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David, 1
Chro. 29. 11.

nesse.

nesse and infinitenesse of God. Giving is an adding to him, to whom we give. But nothing can be added to him, for *thine is the greatness, the power, and the majestic.* 3. Nothing can be given to him who is universall and full Lord and Possessour of heaven and earth, and all things therein, for *all that is in the heaven &c. are thine.* 4. Nothing can be given to him, who is so Lord, that he is exalted as Head, Prince and King, above all created Kings, and their dominions over their own. 5. But all the goods of the Subjects are the Princes, or the Commonwealths. The Jurists distinguish as the Schoolman *Theod. Smising. Tom. 1. de Deo, tractat. 3. diff. 4. q. 5. fig. 65.* a two-fold *jus*, *jus altum* & *jus bassum*: The Prince and Commonwealth, have a sort of eminent right to the goods of the Subjects, to dispose of them for the publick good, as they may demolish a castle belonging to a private man in the frontiers of the enemies land, because it hurts the country, and may be better made use of by enemies against them for the countrey; And they may compell him to sell it, but this hinders not, but every Subject hath a dominion and right to his own goods, to use them at his pleasure, which the Prince cannot do. *Ahab* the King hath no right nor dominion over the vineyard of *Naboth* to compell him to sell it or give it against his will to his Prince; For the earthly Prince, nay the man himself, the just Proprietor before men cannot bear that, so as it may be said of God, *vers. 12. both riches and honour come of thee, and thou reignest over all.* For God created the being of gold and of every thing, that we can give to God, which no earthly Prince can do.

6. Nothing can be given to him, in whose hand is power and might, and to make great and to give strength: For 1. Riches and things we give are of him. 2. Power, might and strength to give, either Physicall, to bear a burden to his house: Or, 3. Morall, a willing mind and heart to give is in his hand: Or, 4. A mixt power, the being of the act of giving is his. *v. 7. Of thine own we give thee.* Can we give to any that which is his own already? Can ye give to a Crowned King over such a Kingdome his own Crown? Can ye give to the righteous owner of his own lands, his own Garden, and his own vineyard, in gift? but every being created is the Lords.

What dominion the state or communie hath over private men.

8. Saith David, v. 15. *We are strangers before thee, and sojourners as all our fathers were: And that saith, the Lord is the only Heritor, and we but Tennents at will, and strangers both fathers and sons, though for five hundred or a thousand years fathers and sons have lineally and in heritage before men possessed such lands: yet before thee (saith he) we and our fathers have but Tennent-right, and are strangers from thee. And what can a meer stranger to life and being give to the just Heritor and Lord of life and being?*

9. And our dayes (saith David) *on the earth are as a shadow, and there is none abiding life, and being is a shadow of being, and God is the only first excellent being: and suppose we should give life and being to and for him, it is but a borrowed shadow that we give him: And we are not lords of our own being, we have not absolute right over our selves to give our selves to him. If Doeg*

will not give himself to God, and act for God, Psal. 51. 2. God shall take thee away and pluck thee out of thy dwelling place, and root thee out of the land of the living. Job 27. 21. the east wind of God carrieth him away, and as a storm hurleth him out of his place.

We shall bestow life and being worse then upon God. God shall make mortar of thee, O fool! who makes a god of borrowed I, great I and poor Nothing-self: Nay if there be a Pronoun in thee

let it be this: Oh if my separation from Christ and the blotting of my name out of the Book of Life, and my heaven might be a foot-stool to heighten the glory, the high glory of the Lord in the salvation of many.

2. This Pronoun *self* and *mine* is a proud usurper against God. Was he not an Atheist or a churle, and his name folly, who said, 1 Sam. 25. 11. and breathed out so many *my's*? *Shall I take my bread and my waters, and my flesh which I killed for my hearers, and give it to men whom I know not whence they be? And he was as madde a fool who thus speaks, Isa. 10. 13. By the strength of my hand have I done it, and by my wisdom, for I am prudent: I removed the bounds of the people—14. And my hand hath found as a nest the riches of the people, and as one gathereth eggs that are left, so have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. This*

the fool was boasting against him that heweth with it. And another fool said: Make an agreement with me by a present, and

come

Such as refuse to give self for God, shall be plucked out of their place.

The unity of such as boast of the proud pronouns, *my*, and *self*.

come out to me, *Iſa.* 36. 16. And this mad-nothing is above God, chap. 37. 10. Let not thy God in whom thou trustest deceive thee. The Tyrant of Egypt, the great Dragon that lyeth in the midst of the river said, My river is mine own, and I have made it for my self, *Ezek.* 29. 3. God made the Sea and all the Rivers. There be three Pronouns in the mouth of another proud Monarch, *Dan.* 4. 30. And the King spake and said, Is not this great Babylon that I have built for the house of the Kingdom, by the might of my power and the honour of my Majesty? So soon as there falls from the great Lord of being a chip or shadow of created being, especially where being is rationall and under a Law, there follows and

Created
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is to be de-
nyed.

results (the Lord withdrawing) a proud supposed I and a vain conceit of self, and a dream of God-head comes in with borrowed being; And therefore created sinlesse self is to be denied. Adam denied not himself and thought in his sick imagination he should be like God knowing good and evill, *Gen.* 3. Christ the more excellent Adam pleased not that noble self, *Rom.* 15. 3. Καὶ γὰρ ἑαυτοῦ οὐκ ἔλαττο. He denied himself as man, as a gracious meer man, to be God or more then a man. And this self deniall is in elect Angels, who blush and are sinlesly ashamed of self, and cover their faces with wings before shining Infinitnesse of Glory, and proclaim him thrice Holy, holy, holy, *Iſa.* 6. 2, 3. And who knowes not we owne grace as our own? my prayers, my faith, my holiness, my tears, as if grace had a relish from self, not from God: but Paul, *1 Cor.* 15. 10. Not I, but the grace of God (not my grace in me) that was with me, οὐκ ἐγὼ ἀλλὰ ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί.

4. But is there no paction between GOD and the creature? Surely we must say that the covenant between God and Adam is of another nature, yea and promises also, then these that are between man and man; for there is proper giving and taking betwixt the creature. 2. The proper covenants between man and man require that both parties be free and independent one of another, there may interveen a jus, a right and a debt upon the promissor to him to whom the promise is made. *Omne promissum ex ore fidelis cadit in debitum.* Junists say there is no proper binding Covenants between the father and the son, the lord and the servant; for the son and the servant are not lords of themselves nor sui juri.

The Cove-
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PART. I. *Nothing can be given Covenant-ways to God al-sufficient.* 41

The father by no paction can remove the foundation of the debt of nature that the son oweth to the father : for impossible it is, but if such a man be son to such a man, but he owe to his father as to an instrument, *quod sit & vivat*, being and living, and the son can not satisfie by paying the father for that summe, and the father can not cancell the band nor give him an acquittance. Far lesse can any recompence the Lord for life and being. The fallen Angels and damned in hell and all wicked men are in the Lords Compt-book everlasting debtors to him for being. But God who is more then a Father (to whom men are but painted fathers) may thus farre loose the bond, as he may command the son to sacrifice the father, as well as once he commanded the father *Abraham* to offer up his son to God. But God cannot resigne his right that he hath over the creature to a creature, because he cannot leave off to be Creator, and so cannot lay aside or make over Creator-right, *jus Creatoris*, to any. 2. Say that a creature had a *jus* or right over the Creator, it is either an uncreated right or a created right, so to pursue God by Law, as to cause him do him justice; it cannot be an uncreated right; for that were near to blasphemie : For no created head can bear the royall Crown of the King of Ages. If it be a created right, this created right must be under the dominion of him who is universall Lord of all : then may the Lord make use of it at his pleasure ; then may not the man make use of it at his pleasure : for an absolute dominion of one and the same thing cannot be in the hands of two absolute Lords, who may have contradictory desires concerning the same thing : such as the holy Lord and sinfull men often are. Let us correct the bold pleadings and the daring charges that our vain hearts put upon the Lord : *Why dost thou strive against him* (saith *Elihu*, Job 33. 13.) *for he gives not account of any of his matters?* Men dare say, when they are under the vengeance of ordinary sufferings, *The wayes of the Lord are not equal*, Ezek. 33. 10. *If our transgressions and our sins be upon us, and we pine away in them, how shall we then live?* But upon whom should sins and transgressions and the punishment thereof be, if not upon the carcases of the Authors? Will ye raise letters to summond him? Where is the judge? Where is the Tribunall? But he promised so and so; But this is not the Question of strict justice :
F that

God can not quite or part with Creator-right & universall dominion over all things that may be given, and therefore nothing can be given to him.

We are not to strive with the gracious Lord.

42 *There is no strict justice between the Creator & the creature. P. I.*

that saith something against the veracity and faithfulness of God, but nothing against the justice. But neither doth a promise as a promise raise a plea of injustice against the holy and glorious Lord, suppose he should not fulfill his promise. For 1. A paction by promise creates no equality of justice between thing and thing, between wage and work: otherwise he that is called to the Vineyard, and labours from the third hour, hath a just plea: for he should have more wages then a penny, which he gets who labours but one hour.

The Co-
venant, but
not the
proportion
betwixt
works and
wage is
the Lords
rule in re-
warding
our labour,
nor should
we be gal-
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Lord should
so deal
with us.

But the Lord makes not the equality or proportion between much labouring for many hours, and the quantity and degree of the wage his rule. But the Lord pleads the free Covenant for his standing rule. *Mat. 20. 13. Friend, I do thee no wrong: didst thou not agree with me for a penny? And vers. 15. Is it not law-*

full for me to do what I will with mine own? Hence read our sickly querulous nature. 1. Naturally we argue from much working, and would conclude God, much running, long sweating, and pains in keeping the Covenant of Works should binde God, except he be unjust, to give me as many ounces and pound weights of Glory everlasting, as I have fasted moments, and told over prayers upon beads, and uttered sighs: *Wherefore have we fasted and thou seest*

not? We work and keep the Covenant of Works, but God payes us not our wage. Though it be a doubt to me, if the Covenant of Workshad stood, and Adam and all his had fulfilled it perfectly; if the Lord should weigh in an even ballance, by ounce weights, our poor labour, and great reward of Glory, for had he entered such a market, the losse had been ours; we could not have obtained life eternall that way, for our stock of time-working should have dried up.

There is a
commuta-
tive and a
distribu-
tive justice,
between
God & us,
the former
hath no
place in
the abso-
lute Lord.

justice stands in the equality of that which is given and received. Now there is a two-fold equality, one *rei ad rem* between thing and thing, and Arithmetick justice, so many ounces of naturall actings, and the same number of ounces of grace and glory: This commutative justice is not in God, as the soundest and learnedst School-men teach. There is another justice of proportion *duarum rerum ad duas ali-*
as res, of two things proportionally answering to two things, distributive justice is this, and it keeps a Geometrical proportion. *Augustine* with Scripture saith, *God is become our debtor*

P. I. God becomes not our debtor by strict justice, but by promise. 43.
not by receiving any thing from us, but by promising what he
pleaseth. August. serm. 16. de verb. Apo- stol. debitor nobis factus est Deus, non aliquid accipiendo, sed quod ei placuit promittendo.

2. It followes from the Parable, that Gods bargaining with us depends not upon the equality between thing and thing, the work and the wage; But upon his own free pleasure of disposing of his own: And it is the froathinesse of our nature to judge the penny of Glory, that we get by labouring to be our own, whereas after the promise, and after we have fulfilled the condition, it is not ours, but Gods, and he calls it his own, and it is to be disposed on by the Lords free-grace. Friend, may not I do with mine own, what I please? *Mat. 20. 15.* 2. No promise as a promise can give us a proper right, by way of strict justice, to plead with God. 1. A promise of grace is a free promise, and no man can say, because God promises the new heart to most undeserving men, that are of a stony heart, and doe profane his holy name, amongst the Gentiles, that therefore it is just by condignitie of the thing, that a new heart should be given to them, that are *foolish, disobedient, and serving diverse lusts.* The farrest that hard faced Jesuits go in this, is to tell us of the poor penny of the merit of congruity, for the right weight of the summe and thousands of saving grace which Papists have refused as ashamed thereof. Glory is not our own after we have wrought for it. A promise as a promise can give us no right of strict justice to any reward.

3. If a promise as a promise should make an equality between one thing and another, and so lay a band of strict commutative justice upon God, then should every promise do the like, *quod convenit ad id ad id convenit ad id ad id*, but that cannot be said: For then if God should promise glory of ten thousand millions of degrees above the glory that Angels and men now enjoy, for speaking one good word, that should be a free promise, but that promise should not make an equality between so hudge and rich a reward of glory, and so hungry and poor a work as the speaking of a good word, so as God should fail of justice, if he should deny a reward so great, for so small a work: For the denying thereof should be against the veracitie and faithfulness of God, if he should not fulfill his promise, but he should not fail against strict justice either in not rewarding the work with a condigne reward, or in not giving to the man that spake the good word his own. For there is no just equality between work and wage here. Nor can ever so feckless

a work, or all the works of men and Angels, make the glory of life everlasting our own. For glory remains ever the proper gift of God, and under his dominion.

A promise being posterior to things promised, cannot alter the worth or value of things.

4. A promise is, by order of time or nature, latter and posterior to the good thing promised, as words of truth are latter to things, and things have the same valor and worth, before and after the promise, yea if one promise to give for a plot of ground, a summe of money of value, five hundred times above the worth of that plot of ground, that promise can not make the unequall and unjust price to be a just and equall price. Even so the promise of God to give eternall life to the obedience of Adam can make no equality of strict justice between the reward and the wage; For the reward promised for the wages is equall and just before the promise, and *ex natura rei*; and so must lay bands on the Lord, so as he cannot do contrair unto it, which is against all reason.

None gave first to the Lord, men or Angels.

And who gave first to the Lord, and it shall be recompensed to him, and he that gave first to him, man or Angel, must give his own (or then it is no giving) which he received not from God, either created being, or gift, or work (for any uncreated gift none can give to him) as is said. 2. What is given is amongst the all things that are of him, as the efficient; and to him, as the last end, and through him, as the conservator of all, and so can be no gift to him, Rom 11.36.

And what God of free goodnesse, decrees to do, that he may decree not to do; and things falling under his decree, are not necessary, he cannot decree that man should be a reasonable creature, for it involves a contradiction to be a man, and not to be a reasonable creature. But no shadow of contradiction there is for the Lord to forbid to eat; and to forbid to eat under a punishment: And the not created world (it being from eternity nothing and a

God was non ens) could not have any jus or right to plead that God would stand to what he decreed, and give being and create a world, for if the Lord should not give being to it, and create what he had decreed from eternity to create, he should fall against his own unchangeable Nature, but should do no injustice to an uncreated world, except we say God should be unjust, if he had not created the world; For being of justice is due to the world, and God refuses

no debt to Justice to give being to the world.

refuses to pay the debt of being to the uncreated world, which is non-sense. And upon the same ground, if he should annihilat the world or take away life from living things, he should be unjust; It is safer therefore to say that God oweth the creature nothing, but we are his debtors, for service and praises, while we have any being.

4. Use. If God, of his free will, so placed Adam to reward his obedience: We think hard to serve God for wages, and to be placed in a condition of obedience. *Evah*, and we with her, sucking the same milk, thirst after such lawlesse Independency to be from (Gen. 3. 5, 6.) under God; Whereas Adam and Angel-courtiours that have wings to obey, and the Noble and High Heir who learned obedience through the things he suffered were in this condition, and Christ a King in the shape of a Servant was obedient to death, to the death of the Crosse, Phil. 2. Hence, to weary of submitting to God, speaks much unnaturall pride, yea will not be under God. 2. There is little of Christ in such, for it was life to Christ and meat and drink, Psal. 40. 8. Heb. 10. 8. John 4. 34. Act. 10. 38. to obey, and it is the Angels life, Isa. 6. 2, 3. Psal. 103. 20. Rev. 4. 8. and they are neer him, who both at once serve and Raigne, Rev. 22. 3, 5. much delight to obey, speak much of God in the heart. Tyre not of your Master; examine more, untowardnesse to pray, to confer, to give, &c. if it be not a cause of deadnesse and be not a way of backsliding.

5. Use. If creatures keep their Covenant naturall with God, shall not the ox, the crane, Isa. 1. 3. Jer. 8. 7. the asse, 2 Pet. 2. 16. who never had a design of rebellion, depon against us in Judgment? Ah! what an unnaturall policie, the first evill wit of him that sinned from the beginning, John 8. 44. and whom we follow at the heels, it is to please our own wit, in Covenant-breaking. Such as are sick of love for their own wylie time-serving custome; If all naturall men in their death-bed damne not this folly, aske them and they shall speak.

6. Use. If God Covenant with us for hyre, when his absolute-nesse may bear him to command, how sinfully soft are our spirits, and weak is reason, that is broken with a straw, when an apple conquers *Evahs* eye and heart? Talents of Silver, and a wedge of Gold

Non entis
nulla sunt
accidentia.

We should
not take ill
to obey &
serve God,
who hath
so noble
servants.

The beasts
and lifeless
creatures
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in judge-
ment a-
gainst us
who break
Covenant
with God.

Our soft
nature is
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wards, and
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with great
things.

Gold *Achan*, and *Gebazi*; A drink of water, if not at hand, in time of thirst, make the people murmur against *God*; the more sanctified, defecate and spirituall reason be, the farther it is above that which crusheth *Balaam* and *Judas*; The first heavens motion, the *primum mobile*, which draws all the rest, must be the most excellent, and the moving power must be most spirituall; its neither heaviness which is in stones or clay, nor lightness in the aire and fire, but a more heavenly force, which throwes about that body, so the motions of sanctified reason which is sweyed and driven by no Argument, but from eternity, communion with *God*, a Kingdom above time, must be most spirituall. The dogge is moved with a bone, the oxe with hay.

Justification by works is our own element, Christ and his righteousness strangers to us.

7. If no law and poor obedience of ours can buy a communion with *God*, let us examine the peace that flowes from obedience; Its purer and more solid peace, that flowes from Justification, and more immediatly removes the warre between *God* and us, *Rom. 5. 1.* and comes by a purer and nearer emanation from *God* and from the ransome of Redemption that is in Christ, then that which flowes from created acts of inherent holiness. (2.) Our first *Adams* Element is Justification by works, in which we love to live and die. The Law is an home-born Idol in us: Our apprehensions of our own actings are lively and vigorous, the 3000. *Acts 2. 37.* *Saul, Acts 9. 6.* and the Jayler, *Acts 16. 30.* aske what we shall doe? But it is not the law word of working, *Rom. 4. 2, 4, 5, 6.* *Rom. 3. 20, 28.* Its much to be dead to the Law, and to Law-righteousness: *Gal. 2. 19, 20.* *I live not, but Christ lives in me.* Christ (2.) is a stranger to us, and comes from without, gifted righteousness comes from heaven. Grace only makes us willing debtors to grace. The pride of self, will neither begge nor borrow from, nor be debter to a Crucified Saviour, when it despiseth him untill the roof of the house fall. 3. Seldome do these two concur, deadness to works of grace, and lively activity in the doing of them. *Paul* attained to both (but every man is not *Paul*) *1 Cor. 15. 9, 10.* *I laboured more abundantly then they all.* But fearing and trembling at that (*I*) *is*, he strikes sail to Christ, yet not *I*, but the grace of *God* in me. This pride *Paul* notes in the Jewes, they stooped not, nor bowed (as inferiours to their Master, King, or Lord,

Seldome deadness to works, and lively activity in works is one.

PART. I. *It is a Kings life to serve God.*

Lord, or Father and Husband, so the word) *to the righteousness* Rom. 10. 3.
of God. When (1) (self) or nature meets with working, yea *τῇ δικαιο-*
 with grace often, there followes some loftinesse, except it be *σύνη τῷ Θεῷ*
 humbled and mortified (1) which can weep and say. *Lord what* *ἐχὺ πηδά-*
am I? *may.*

CHAP. VIII.

What place death hath in the Covenant. 2. What such
as Cain and Judas are to do in their desperate state.
3. And why the LORD is no where called the GOD of
Adam.

2. **W**hat room hath death in the Covenant?
 A. Death hath room in the broken Covenant of Works,
 as the Pursevant and Sergeant of revenging justice. Hence deaths
 reign, [*I must die whether I will or not*] Unwillingnesse to die
 and *bondage through fear of death* is the Law-sting in death, from
 which Christ hath delivered us, Heb. 2. 15. Original sin and death
 came and entred the world by the Covenant of Works. The Co-
 venant of Grace made not death, but found it in the world, Christ
 made of an old enemy death a new servant: its now the Kings-fer-
 ry-boat to carry the children over the water. Its a futable condi-
 tion to a spirituall state to die being sent for, not legally summon'd,
 and to die, because I desire to be dissolved, Ph. 1. 23. not because
 I must. And better it is to summon our selves then to be summo-
 ned. Though we love heaven too much as a place of pleasure, ra-
 ther then a place of holinesse, yet most men would wish a better
 causey to it then to sleep through thr cold grave or a dark hole in
 the earth.

The room
 of death in
 the two
 Covenants.
 The change
 that Christ
 hath made
 in death.

Q. *What room hath life in the Covenant?* Ans. The Admi-
 nistration of the Law-Covenant is first habituall holinesse of works,
 and then a crown. The Administration of grace is first faith and a
 title to Christ our life and *hope of glory*, and then habituall holi-
 nesse, begun here and perfected hereafter. The Gospel-life is
 both a reward and a duty of praising and loving eternally in place of
 all the ten Commands, yea of Law and Gospel. The Law-life
 (for

What a soule is to do, that's neer despaire. PART. I.
(for ought that is revealed) is a reward to be purchased by our legall obedience.

Q. If Adam in the intervall betwixt his fall and the publishing of the blessed Seed, was not to despaire, but to rely upon God as mighty to save; What should such as Judas or Cain do?

What Judas & Cain in their despairing mood, are to do.

A. The conscience of Cain and of despairers, being no authentick Bible nor Judge, which can carry the controversie between them and God, so long as they are in the way, or are viators, the Gospel treaty betwixt them and Christ yet standing and not broken off upon the part of Christ, they are to cherrish and hold up the Treaty, and (as it were) to force speech out of Christ, and to pursue the news of an offered salvation. 2. There is no Spirit of God that suggests to them despaire, and bids them write themselves in the black roll of Reprobates, for though they beleieve hell, as the Devils haply beleieve there is a God, yet they blow the coals of that hellish furnace, and kindle a fire before night. 3. They being under the Law of Nature, are to rely on infinite mercy able to save. Their witty darknesse of unbeleef saith they beleieve, but they hate mercy in the generall toward others, as to themselves.

What weak doubters are to do.

When faith acts most strongly.

2. For a doubting child of God, because the light of evidence (which to them, in that case is dimme) comes nearer to the naturall light of reason, then to spirituall light, therefore faith must be set on work to act as faith, and faith acts most strongly when reason is weakest. Naturall causes work more strongly under opposition, the fire burns most vehemently in winter frost, and the internal heat of the body is most mighty for concoction, when the coldness of the air is most piercing without, faith sees God most piercingly at midnight in Job, when rottenesse and deadness speaks the contrait, Job 19. *I know surely* (so the word, Exod. 8.1. Psal. 31.8. *that my Redcemer lives.* Isa. 50.10. *He that walks in darknesse, and hath no light* (of evidence) *let him trust on the Name of the Lord, and let him stay himself upon his God,* Rom. 4.19, 20. (2.)

Willfulness in unbeleef.

Willfulness in unbeleef.

There is a peece of unseen willfulness in unbeleef, and two refusals in it, as we see in Thomas, Joh. 20. 25. as there is a masse of sanctified will required in sincere faith, Rom. 10. 9, 10. Mark. 9. 24. and so resistance must be made to that blind impulsion of will in unbeleef, by which we please our selves in doubling our doubting.

(3.) Should

PART. I. *And the beleever in darknesse.*

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(13.) Should the commanding of killing the Son, *Gen. 22. 2.* seem to contradict the whole Gospel of the promised Seed, *Gen. 15. 4.* yet knowing both to come from God, *Abraham* did well to leave the supposed contradiction to be solved by God, and beleve both as we are to beleve food, in no food, and in famine.

VVe are to obey, and leave supposed contradictions to God in time of darknesse.

Q. *Where was there a word that God was Adams God?* **Ans.** Not directly. For 1. that Covenant was like Letters of the King raised to such a day, and the date being expired, the Letters cease to be in force. 2. *Adam* was to winne and purchase (as it were) God to be his God, by consummate obedience. God never said that he would be *Adams God* by giving him influences to obey, and to obey to the end, all influences granted to *Adam*, to will and to do, were granted to him. 1. By God Creator, not by the grace of a Redeemer, as in the Covenant of Grace, to walk, *Ezek. 36. 27.* to love, *Dent. 30. 6.* to persevere, *Ier. 32. 39. 40.* 2. These influences were free gifts, but not promised. 3. They seem to be *ordinis naturalis*, naturall, though they did bow and previously incline the will, but not so in the New Testament, for the whole Covenant is called by the promise of the giving of a new heart, *Heb. 8. 10. Isa. 54. 9. 13. Ier. 31. 31, 32, 33. Ezek. 11. 19, 20. Hos. 2. 18, 19.* And therefore better it is that God be Lord of my heart, and it be his, then that I be lord of it, and my heart be mine own heart, the lesse of our heart be upon our heart, the more upon God, the better. Ah! we cannot skill to guide a heart. 3. The threatning of death to *Adam*, if he should sin, *Gen. 2. 17.* may infer a Covenant of life, and that God should be *Adams God*, if he should obey.

VVhy it is not said, that God was the God of *Adam*.

Better our hearts be the Lords then our own.

CHAP. IX.

What life is promised in the Covenant of Works. 2. Whether all we, especially the Reprobate, by the fall, lost all right to the creatures. 3. How the Lord is our God.

Q. **W**Hat is meant by life promised in the Covenant of Works! **A.** 1. Not a life in Christ and the fruit of the merit of blood, as our life is in the New Covenant, *Ioh. 3. 31.* promised *Ioh. 3. 16.* to *Adam*.

VVhat a life was promised to *Adam*.

Joh. 3. 16. For *Adam* was not Mediator of reconciliation here, he was a sort of publick Law-head in whom he was to stand or fall, if any please to call him so a Mediator *etiam* but it is a Law-life happily a communion in glory. 2. But the life he lived, and the creatures for his service seems not to belong to this life, for the creatures were given to *Adam*, he not working for them. Yet I should not oppose, if any say that earthly blessings were given to *Adam*, as a reward of an actuall obedience, as they are given to such as keep the Law, *Dent. 28.* But sure our gain in Christ of such a life, bought by so noble a Ransome as the Blood of God-man, is not little. Its rawnesse and greenesse of wit, to value it so low as we do. Children see not what a hiring and taking apple Heaven is.

Of our right to the creatures.
Q. Whether or no did Adam and all the Reprobats in his loyns, by sin, losse right to the creatures?
A. There is a three-fold right.

1. *Naturall.*
2. *Providentiall.*
3. *Spirituell.*

A three-fold right, naturall, providentiall, spirituell.
 A naturall right may be conceived two wayes. 1. *Absolutely*, to creature, and man-not created, can have no *jus* or claime to being or life, the *Creators* free gift is our best Charter to life and being. 2. This right may be conceived, *conditionally*, as if God create the Sun, a power to give light is congruous, and *debita natura Solis* suteable to the nature of the Sun, nor can the creature plead for this, as debt: but if the Lord give being, to enjoy this being can not be sin, because there is no law and command to not have being thing to receive or not to receive being and life from the Creator: *And where there is no Law, there is no transgression.* And therefore to have being and life cannot be in it self a sin.

There is no law to have being and living, and so no sin in having it.
 2. *Providentiall* right is but a continuating of life and being, untill the same power that gave it, shall remove it, by way of punishment; For God as *Creator*, of his Sovereignty, gives being and life, and the comfortable use of the creatures; but as a Judge ordinarily for sin he removes it, though he, I deny not, out of his Sovereignty, may, and possibly doth, annihilate the meat that the Angels

What a providentiall right is.

Angels in assumed bodies, and which the Man Christ, after the Resurrection, did eat.

3. The spirituall right is that new supernaturall Title, which the Elect beleevvers have, in order to a supernaturall end, and all these being made theirs, to promote their salvation, 1 Cor. 3. 21.

All things are yours. Rev. 21. 7. He that overcometh shall inherit all things, by Covenant-right, for he adds, *And I will be his God, and he shall be my Son, Psal. 37. 10.* A drink of cold water, by this Charter, is better then a Kings Crown, and hath refreshed some more then all the choise wine the earth yeelds. The love of

What a spirituall right is, & how excellent.

the Giver is better then wine, *Cant. 1. 2.* and here the Charter is, by many thousands, more precious then the Land. For nature common to all is over-gilded with free-Grace. And the naturall life and being, and the materiall heavens we shall enjoy, are blessed in another manner to the glorified, then these they now enjoy, 1 Cor. 15. 40, 41, 42, 43, &c. 2 Per. 3. 13. Rev. 21. 1. Isa. 65. 17. and they shall be above the heavens that are, when the mysticall body shall be perfected, yea, and the dust into which the bodies of the Saints are resolved, keeps a spirituall Covenant relation to God in Christ: As *Exod. 3. 6. Mat. 22. 32. Joh. 6. 39. Rom. 8. 21, 22, 23.* for no joint or part of the body, but it must share of Covenant glory. We look little to any thing but to have and enjoy the dead lamp and body of Gold, dead lands without Christ. See *Hos. 2. 18, 22. Ezek. 34. 25, 27. Ezek. 36. 29. Lev. 26. 6. Psal. 37. 9, 11, 29. 1 Tim. 4. 8. Heb. 13. 5, 6. Math. 6. 25, 26. Psal. 34. 10.* O fair inheritance.

4. As to the second (which is the main controverſie) to enjoy life and being, is the substance of the act, no sin. Men contraveen a Law to be so and so born, to wit, in sin, for its forbidden by a Law: But to be born and live, is no sin, but by order of nature, before Originall sin. Nor is it forbidden more to man to be born and live, then its forbidden to beasts, nor to eat, sleep, wake, then to them: So neither is it commanded by a Law to die, but it is commanded and commended to die well, to fall asleep in Christ, 1 Thes. 4. 14, 16. to be faithfull to the death, *Acts 7. 60. Rev. 2. 10. Rev. 14. 13.* (2.) The Elect who are *born heirs of wrath, as others, Eph. 2. 3.* And all the Reprobate should kill themselves, or be killed, from the birch, if to live and eat were sin,

To live & to enjoy the creatures is not in it self sin.

in it self. But only the Lord of life and death, and his Minister, the Magistrate hath power to take away life and being, no man can be his own burrio. But if it were sin in it self to live, they ought to expire and restore an usurped life, which they possesse, *make fide*, to the owner the Lord, as a thief is obliged to restore stolen goods (3.) The dominion of Reprobats over the creatures, is a part of the good Image of God, *Gen. 1. 26, 27.* and they breathe, live, ride, sail, and are no more then the Elect to lay these aside, then they are to lay aside the naturall knowledge of God, by which they are to glorifie God as God, *Rom. 1. 19, 20, 21. Rom. 2. 14, 15. Act. 14. 16, 17.* Now the Reprobates have not utterly lost the Image of God, as to know there is a God, to honour their parents, to hurt no man.

4. This opinion looks the rather like a fancie, that it is a temptation in weak ones, under a sad desertion, *Sathan* riding upon their Melancholie (a complexion not sanctified, usefull to *Sathan*, and if sanctified, a seat of mortification and humble walking) for they judge it sin to eat, and drink, and sleep, they having no right thereunto, but so they have no right to live, and are obliged to kill themselves, and upon the same ground, it was sin to *Adam* to speak, to answer God, to breathe, to hear the news of the blessed seed, which all are acts of life, and so acts of sin, and upon the same ground, that they cannot perform these without sin, they should not pray, for in praying, they cannot but take the Name of God in vain. For we are not to abstaine from a duty, because of the sinfulness, which adheres to the duty, by reason of our corruption, for in Christ the sinfulness is pardoned, and the duty accepted.

5. It necessarily must follow, if it be sin to eat, because the non-converted have no right spirituall in Christ, to bread, the converted may spoil by their grounds, all the non-converted, of their goods, houses, gold, gardens, vineyards, lands, and upon the same ground, for the crime of non-regeneration, they must also deprive them of their lives, and kill them; For they have alike right, that is, no right (these men being Judges) to either life or goods. And so, *Thou shalt love thy neighbour as thy self;* must be meant of the converted neighbour: but with fire and sword all other neighbours may be killed and spoiled, and so there should be

Their temptation,
who think
they should
not eat, nor
pray.

If the non-converted,
have no
right to a
ny thing,
then we
may spoil
& deprive
them of
life and all
they have,

be no stealing, no oppressing, no crushing of the widow, the stranger, the fatherlesse, the weaker; nor grind the faces of the poor, though their Redeemer be strong, contrait to the Scripture, *Prov. 23. 11. Jer. 50. 33, 34. Psal. 94. 5, 6, 7, 8. Psal. 14. 4. Exo. 22. 26, 27. Isa. 3. 12, 13, 14, 15. Mic. 2. 3.* and so it were lawfull to take Crowns, Kingdomes, inheritances, lands, dignitie, and honour, from all the unregenerate Princes, powers, and rulers on earth, to cut off with the sword all the heathen Nations who as yet know not Christ, and it were lawfull for the regenerate sons and brethren to kill and spoil Father, Mother, Brethren, Sisters, Kings, Potentates, Countrey-men, Strangers, Orphans, exiled, captives, prisoners, sick, weak, imprisoned, all infants that are by nature the heirs of wrath, upon this ground, *the converted ones judge all non-converts to be void of all due right to life, or goods*, and so in these men, the societies, Churches of Christ must cease.

Obj. These who enjoy that of which they deserve to be deprived, have no due right to that of which they deserve to be deprived; but are usurpers, and so sin. But all the non-regenerated are such, on, *they who use that of which they have no right, do sin in the act of using it.*

Ans. 1. *They who enjoy that of which they deserve to be deprived, they sin, and have no due right to use it;* Is not universally true. They who enjoy that which they may and ought by their own private power, restore, such as ill conquered goods. They sin in using that, true, *Prov. 3. 27. Exod. 22. 26, 27. Luke 19. 8.* Its a sin to withhold the rayment though laid in pawn, which should cover the poor mans skin in the night, and they have no right to enjoy that.

But they who enjoy that, what even it be, of which by sin, they deserve to be deprived, they have no due right to that; it is denied: For if it be life, being, eating, sleeping, and such things, as only can be taken away, by a judicall power, and by God the Lord of life and death, and cannot be taken away by themselves, (for it is lawfull for no man to punish himself and take away his own life) nor by any other, except for capitall crimes, they have due providentiall right to keep and enjoy all such things untill the same power that gave them remove them, nor do they sin in using them.

How true it is, that these who injoy that, of which they deserve to be deprived, they have no right to that, and sin in using it.

Living in
the devils
and dam-
ned and
Reprobate
is no usur-
ping of life.

Simile.

The Re-
probate &
non-con-
verted, in
the Visible
Church,
want all
spirituall
right by
faith in
Christ to
life and the
creatures,
and they
do in the
maner of
living, eat-
ing, &c.

How woful
to have a
lump of
life & time
& no right
to life.

And it is most dangerous to say, that Devils and the dam-
ned in Hell who dishonour the Majesty of God by their living and
being, and so by sin, deserve to be annihilated and deprived of their
being, do sin, in that they live and are not annihilated, and that
all the Elect before their conversion, sin in that they enjoy being
and life. A judge sentenceth a man to die for killing his father
within 24. houres, but by invincible providence he is rescued out
of the hand of the Magistrate, and lives diverse years after, the sen-
tenced man sins not before God nor against the law of the land, in
that he lives, nor can he be called an usurper and unjust, *mala fidei*,
possessor of his life: For the sentence was not that he should
take away his life with his own hand, but that it should be taken
away by the judicall hand and executioner of the Magistrate. Nor
is this *Providentiall right*, a right of meer permission but of posi-
tive donation and free-gift, for then we might by the same reason,
say that Reprobate men have a right of meer permission to keep and
enjoy the knowledge of these, *that God is: Superiours, Parents*

*are to be honoured: the whole is more then the part; Yea they have
the same naturall and providentiall right by nature that other sin-
ners have to the one as to the other.* 2. *These who enjoy that, of
which they deserve to be deprived, they sin in the act of using, as
touching the substance of the act of living, being, eating, drink-
ing: That is most false. These who enjoy that, of which they de-
serve to be deprived, they, in modo, in the way, maner, and end
of living, eating, &c. do sin: It is true: and such have not spi-
rituall and supernaturall right in Christ (which they ought to have,
if they be in the Visible Church and hearers of the Gospel) to life,
being and the creatures, and they sin in not believing, Rom. 14.
not eating for the Glory of God, 1 Cor. 10. 31. Naturall men care
not if they have and enjoy things so they have them: They have
being, so have earth, stones, &c. they live, so doe trees and
heerbs, they have health, so have beasts and birds, they swallow
up many years, so do Ravens, and Harts and other beasts, a long
lump, many thousand yairds and miles of life are sought, *diu sunt,*
non diu vivunt. But who lives for God, who sleeps, who wakes,
who eats for God and his Glory? and they who make themselves
their last end, Idolatrously put self in the roome of God, who only*

is the last end of all, *Rom. 11. 36. Rev. 4. 11. Prov. 16. 4.* and as good make *self* the first Author of Heaven and Earth and Creator as the last end. Ye who eat and drink, who pays your reckoning? Christ? Or are you usurpers? Have you any Charter? Or do ye robbe the Lord?

Q. *What way is God ours?*

A. By Covenant, *Ezek. 34. 24. Genes. 17. 7. Jere. 32. 38. Zech. 13. 9.* But he is not ours as if we had some gifted right and dominion over him, as we have over the creatures. 2. Nor is he ours as we are his, the clay hath no sovereignty over the Potter. Nor 3. is God simply as God ours, but God as it were coming down in Christ to us Covenant-ways as God incarnate, to make out his is ours, goodnesse, grace, mercy to and for us. 4. Its true God incarnate, Christ, is principally Gods, *1 Cor. 3. 21.* not ours. He is all for God, he is Immanuel, our Immanuel in order to save us, and so is more ours then the God of Angels.

2. God is the fluer of the Saints desire, more to them then all heaven in the length and breadth thereof, and all the inhabitants thereof, *Psal. 73. 25. Isa. 63. 16.* more then all the Angels and Saints, *1 Thes. 4. 16.* (2.) There is no hell to Christ but afar off God, *Psal. 22. 1. Math. 27. 45.* no heaven but the glory he had with the father, *John 17. 5.* (3.) There is nothing more like a spiritual disposition then when the Spouse, *Cant. 3.* hath soul-love to Christ: *I sought him whom my soul loved.* (2.) She hath an ardent desire after him, *I sought him but I found him not.* 3. There could not be such diligent search after she found him, if there had not been strong faith. 4. And her conference with the watchmen, *Saw ye him whom my soul loveth?* saith, She enjoyed Ordinances and means, yet there may be (which is to be observed) a furniture of grace and a want of Christ, *I went a little further, I found him whom my soul loveth, Cant. 5.* There is 1. a waking heart. 2. A discerning of the Beloved, and a telling over again of his words, *Open to me, my sister, &c.* 3. A stirring of Christs hand upon the key-hole of the heart. 4. A moving of the bowels for him. 5. A seeking of him and a praying, but no finding nor answer. 6. A love-sicknesse for him, and yet a missing of himself, *I sought him but I found him not.* So compare *Cant. 1. 1, 4.* with *Cant.*

Cam. 2. 3, 4. with *v. 6, 8.* and other places, it will be clear a God-head can only quiet the spirit, and that its a question whether we know the field where the Pearle is, and the Rubies, Saphirs, precious stones that are hid here, which do in worth exceed the capacity of Angels and Saints.

A spiritual
soul acts in
God,

Therefore should his glory be the last end and stirrer of us in all our actings, and grace the only efficient in all, and so much of God (if he be ours by Covenant) as our wayes, intentions may smell of him. But there is much of the creature, of self, of gain, of empty glory, in our spirituall actings. God weighs not down the creature nor heaven and union with Christ: as *Exod. 32. 32. Rom. 9. 3.*

And misse
God rather
then any
created sa-
ving grace.

(2.) Its a spirituall soul that misseth God, rather then the train of all the graces of faith, love, hope, desire of and joying in him. And know he is away though heaven were in the heart, and can discern when the Ordinances are empty. 3. It engages all we are, hands, knees, body, *Exo. 20. 5. Psal. 44. 20. 1 Cor. 6. 19.* self to be for God, and to live wholly in him, not in our selves. 4. We are not to believe in believing, nor to be sick of love with the love of Christ, nor to make a god of faith or love. Its a spirituall condition to have grace and to misse Christ.

CHAP. X.

Corvin.
com. Molin.

c. 8. §. 7.

Primo scilicet

re per inq.

bedientiam

primi homi-

nis rupto,

cessabat et

an obligatio

ad eam obe-

dienciam le-

ge praecrip-

tam.

Ibid. c. 9.

§. 5. Re-

monstr. in

Scrip Synod.

Dord. 4.

ps. 145.

2. **W**Hat are the false grounds of the Lords making the Co-
venant of Grace?

A. There are two bastard grounds devised by *Arminians*. 1. Because the Covenant of Works cannot oblige both to active and passive obedience, but to one of them only (say they) and the Covenant of Works was so rigid, that God could not follow it out, and cast infants in hell for a sin which is theirs, only by imputation, and was pardoned to the first man that committed it. Therefore he was necessitated to make a Covenant of Grace with all mankind, none excepted. But the Covenant of Works is broken, and can *Ibid. c. 9.* now be a way of Justification and salvation to none, but yet it *§. 5. Re-* obliges all. And sin cannot make us lawlesse, for the spirituall Law is of an eternall obligation. 2. They that never heard of Christ, perish by the Law, and not by the Covenant of Grace of which

PART. I. The Arminian ground of the new Covenant, rejected. 57

which they never heard, and the Gospel is written in the heart of none. 3. The first Covenant was holy and spirituell, and God should unjustly threaten death upon infants, if they be not guilty of eternall condemnation, as *Arminius, disp. pub. 7. th. 16. 3.* and the Scripture saith, infants are guilty of this sin, *Eph. 2. 3. Rom. 5. Psal. 51. 5. Job 14. 4.* As also Christ must not have died for the sins of Infants, if there be no sin in them, they need not the ransome of Christs Blood. The other bastard ground is, the naturall antecedent desire and love of God to have all saved, moved him (say they) to make this Covenant of Grace with all. But this makes away free-grace, and changes God as the blind *Talmud*, which saith God hath a secret place in which he afflicts himself, because he burnt the Temple, and delivered the Jews to captivity. As also, the Lord remembring the captivity of the Jews, and their desolation, he powres out two tears every day in the Sea or Ocean, and for grief, smites his breasts with both his hands. And the *Alcoran* saith, that God and the Angels wish well to *Mahomet*, but cannot free him from death. So made the Heathen their *Jupiter* to deplore the destinies which he could not amend. And what is this, but to say, God hath passionate desires to have all, Elect, and Reprobat, Men, and Angels, to obey and be eternally saved, but he cannot help the matter; and therefore must upon the same account, be sorrowfull and mourn that he cannot get all saved, which destroyes the power of grace and restrains the outgoings of free-love.

The Law & the first Covenant is holy, and obligeth all to active obedience alwayes.

There is sin in Infants.

The naturall antecedent love of GOD, which is fancied to be the ground of the Covenant of Grace, is as what the Jews in the *Talmud*, & the *Alcoran* say of God.

Doctrin. fidel. Judaic. ord. 5. trac. 8. ib ord. 1. disp. 7.

Alcor. c. 43.

CHAP. XI.

The three-fold Covenant considered. 2. The Law pressed upon Israel was not a Covenant of Works, but a darker dispensation of Grace. 3. The three-fold Covenant of Arminians refused. 4. Diverse considerations of the Law and the Gospel.

THere be who hold that there be three Covenants. 1. A Covenant of Nature, whereby God as Creator required perfect nature.

H

1. A The Covenant of perfect nature.

perfect obedience from Adam in Paradise, with promise of life, and threatning of death.

2. The Covenant of Grace, whereby he promises life and forgiveness in Christs Blood to believers.

3. A subservient Covenant, made 1. With Israel, not with Adam, and all mankind. 2. For a time with Israel, not for ever, as the naturall Covenant. 3. In Mount Sinai, not in Paradise. 4. To terrifie and keep in bondage (the other from an inward principle required, obedience.) 5. To restrain Israel from outward sins, to prove the people, *that the fear of God might be before their eyes, that they should not sin.* So they expound *Exo. 20. 20.* the other Covenant was to restrain from all sin. Yea and so was that on Mount Sinai, *to do all that are written in the Book of the Law, Deut. 27. 26. Deut. 28. 1, 2, 3, 4. &c.* to that same end, *to love God with all the heart, and with all the soul, Deut. 10. 12. Deut. 5. 1, 2, 3. Deut. 6. 1, 2, 3. Deut. 5. 29. Deut. 6. 5. With all the heart, with all the soul, with all the might,* which is expounded by Christ, *Mat. 22. 37. Luke 12. 27.* in as full a height of perfection as ever was required of Adam. 6. It was written to Israel in Tables of stone: The naturall Covenant was written in the heart; so was there a circumcised heart promised to Israel, *Deut. 30. 6.* though sparingly. 7. It was (say they) given by the Mediator Moses, as that of nature was without a Mediator. Yea, Moses was the Typical Mediator of the young Covenant of Grace.

The differences between the subservient Covenant, and that of Grace.

The differences between the Covenant subservient (as they call it) and that of grace are three.

1. In the subservient, God only approves righteousness and condemnes sin; in that of Grace he pardons and renues. *Ans. Acts 15. 11. We beleeve through the Grace of the Lord Jesus, we shall be saved even as they under that Covenant. Acts 10. 43. To him gave all the Prophets witness, that through his Name, whosoever beleeveith in him, shall receive remission of sins. Abraham and David were justified, in that sin was not imputed to them, not by works, Rom. 4. 1, 2, 3. — 6, 7, 8, 9, &c. Gen. 15. 6. Psal. 32. 1. 2. 5. I said I will confesse my transgression, and thou forgavest the iniquity of my sin. Isa. 43. 25. I, even I am he that blots out thy*

PART. I. The three Covenants considered and rejected

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thy transgressions for my own sake, and I will not remember thy sins. So David was a man according to the heart of God, So Asa, Josiah, Jehoshaphat, Samuel, Baruch, Gedeon, Daniel, the Prophets, under that subservient Covenant (except they be under a fourth Covenant) were renewed, justified, saved by faith, Heb. 11. as under a Covenant of Grace. Righteous-
neesse and
forgiveness
under that
subservient
Covenant.

2. The former was, *do and live*, this was, *believe and live*.
Ans. Doing and living was but a shutting them up under the Law, that they might flee to Christ in whom they beleaved; else the fathers must be saved and justified by works contrair to Rom. 2. Rom. 4. Heb. 11.

3. In antiquity, the former came in as added 430. years after the promise of grace, Gal. 3. 17.

Ans. True, but he speaks of the Covenant in Sinai, according to the strict Law part, which could not save, and so its different. But that proves not two Covenants.

4. In the former is compulsion and the Spirit of bondage, in this heart inclining freedom and the Spirit of Adoption. *Ans.* Yet the differences are accidentall, there was a legall awing of the hearts, as if they had been Servants, yet Heirs and Sons they were, Gal. 4. 1, 2. The whole Book of the Proverbs spake to the Godly as to Adopted Sons. They were beleivers, Heb. 11. Rom. 4. Acts 10. 43. and so Sons as touching a spirituall state, John 1. 11, 12. In regard of Oeconomie, it was somewhat more rigid and legall, they were restrained as servants; Yet it was the Covenant of Grace, by which beleiving Jews were justified and saved, Acts 15. v. 11. Acts 10. 43.

5. In the former man is dead, in this man is humbled for sinne?
Ans. Legally dead, except they would flee to Christ, and legally condemned, but there was true humiliation for sins under that Covenant: As David, Josiah, Hezekiah, and all beleivers then, as now, were pardoned and justified.

6. In the former there are commands, not strength, but here there be promises and grace given? *Ans.* The full abundance of grace and of a new heart, was reserved untill now. And the Law could not make perfect nor give pardon, in the blood of beasts; as touching that legall dispensation: But both grace, the Spirit,

pardon, righteousness and life were received and believed; by looking on Christ to come.

7. In the former, *Canaan* was promised, in this, Heaven. *Ans.* *Canaan* is promised only but sacramentally, and that was a pedagogicall promise for the infancie of that Church, but a type which was then in that Covenant, and is not now, make not two Covenants, one then, and another now? Except ye say, there was then a Lamb in the Passeeover, which was a Type of Christ to come, and there is now no such Type, because the body is come, and Christ the true High Priest offered himself. Therefore there are two Christs, one then to come, another now who hath come already. The Lords dispensation with Israel is often called a Covenant, now it must either be a Covenant of Works, or of Grace, or a third Covenant.

But the truth is, the Law as pressed upon *Israel* was not a Covenant of Works.

1. The Law as the Law or as a Covenant of Works is made with perfect men who need no mercy; But this Covenant is made with sinners, with an expresse preface of mercy: *I am the Lord thy God that brought thee out of the land of Egypt, &c.* It is made with stiff-necked *Israel*, Deut. 29. Deut. 30. c. 31. c. 32. and that is called a Covenant from the end and object, as motions are denominated from their end: for the end of the Lords pressing the Law upon them was to bring them under a blessed necessity to seek salvation in their true City of Refuge *Christ Jesus*, who redeemed them out of the spirituall bondage of sin.

The Law as proposed to *Israel* was the very Covenant of Grace.

The Covenant made at *Horeb*, was the same which God made with *Abraham*.

2. It was the Covenant made with *Abraham*, which was a Covenant of Grace: and though it be called, Deut. 29. 1. a Covenant beside that which was made in *Horeb*: Because 1. Renued again after their breach. 2. Repeated a litle before the death of *Moses*, Deut. 31. 28. 29. 30. (3.) Because there were some additions of speciall blessings, ceremoniall Commands, that were not in the formerly proposed Covenant, *Exod. 20.* yet the same it was in substance, to love the Lord with all the heart, Deut. 2. 10, 12, 13, 14. The same with that of *Abraham*, Deut. 8. 18. *That he may establish his Covenant, which he sware unto thy fathers, as it is this day.* When he is to deliver them out of Egypt, *Exod. 2. 24.* And God heard

heard their groaning, and remembred his Covenant with Abraham and Isaak and Jacob. So the Lord expones it in his appearing to Moses, *Exod. 3. 6. Jer. 31. 32.* Not according to the Covenant which I made with their fathers, in the day that I took them by the hand, to bring them out of the Land of Egypt. Now that was the Covenant which God made with Abraham, of which Circumcision was a seal, *Gen. 17.* not of a temporary Canaan only, but of heart Circumcision, *Col. 2. 11.* For the Lord expressly tells them, when he took them by the hand as his married people, to bring them out of the Land of Egypt, and out of the house of bondage, *Exod. 20.* He meant no other Covenant then he made with Abraham, of believing, *Gen. 15.* and of walking before him and being perfect, *Gen. 17. 1, 2.* which is somewhat more legall, as Moses, and the Lord himself expones it, *Exod. 2. 24. Exod. 3. 6. Exod. 20. 1, 2.* And he shewes them, *Lev. 26.* if in their enemies land they repent and shall come out and meet the rod, and their uncircumcised hearts shall willingly accept of the punishment of their iniquity: 42. Then (saith the Lord) I will remember my Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember. Beside there are not here three Covenants, but one, there is no word of the subservient Covenant with Israel in Sinai. Except that when he mentions the one, he excludes not the other. For to walk before the Lord required in Abrahams Covenant *Gen. 17. 1.* is to walk in all the ways of the Lord, to fear and love him, *Deut. 10. 12, 13.* and Samuel, *1 Sam. 12. 22.* Joshua, *Josh. 24. 22, 23, 24, 25.* And Mary, *Luke 1. 55.* And Zacharie, *ver. 70, 72, 73.* refer to the Covenant made with Abraham, and *Deut. 6.* the Covenant at Horeb, the Lord made with Abraham to give Canaan to his seed, *ver. 10. Deut. 7. 12.* If thou hearken to these judgements to do them, it shall come to passe that the Lord thy God will keep unto thee the Covenant of mercy that he sware unto thy fathers, &c.

3. This Covenant hath the promise of a circumcised heart, *Deut. 30. 6.* and of the word of faith that is near in the mouth, and of the righteousness of faith clearly differenced from the righteousness of the Law by doing. For so Paul, *Rom. 10. 5, 6, 7, &c.* expones, Moses, *Deut. 30. 11, 12, 13, 14.*

4. The

4. The Covenant of Works taught nothing of the way of expiation of sin by blood typifying the Ransome of blood that Christ was to pay for our sins, as this Covenant, all along had sacrifices and blood to confirm it. *Exod. 24. 8. And Moses took the blood and sprinkled it on the people, and said, behold this is the Blood of the Covenant which the Lord hath made with you, concerning all these words.* Now the words were the ten Commandements. See *Heb. 9. v. 18, 19, 20, 21, 22, 23, 24.* (5.) This Covenant is made with Israel only, *Exod. 20. Deut. 5. c. 6. Deut. 6. 5, 6, 7, 12.* The Covenant of Works is made with all mankind. (6.) No people under the Law can be justified and saved thereby, nor have their sins pardoned, *Rom. 3. 9, 10, 11. — 19, 20. Rom. 4. 1, 2, 3, 4. Rom. 9. Rom. 10. Psal. 130. 3. Psal. 143. 2. Gal. 3. 1, 2, 3. — 10, 11, 12, 13.* But in this Covenant, *Abraham, David, Gen. 15. Psal. 32. Rom. 4. 1, 2, 3, 4, 5, 6, 7, 8, 9.* And the Jewes by faith, have remission of sins and salvation, as also the Gentiles have, *Acts 10. 43. Acts 15. 11.* (7.) The Lord minds to lay aside the Law as inconsistent with the Covenant of Grace, *Gal. 3. 18. If the inheritance be by the Law, then it is not by promise, but God gave it to Abraham by promise:* For to live by this Covenant, is a life of promises, all being here promised, both faith the condition, and perseverance therein, and a new heart, righteousness, pardon, and life. A man that hath his estate in papers and in good words that are transient things, may seem a poor man, but to live by promises here is the rich life of the heirs of hope, this is strong consolation under deadness, absence, faith working under-ground in the dark, *Gal. 3. 21. If there had been a Law which could have given life, verily righteousness should have been by the Law.*

The new
Covenant
a life of
promises

How God commands what. Though he commanded them to do the Law, it was not that they should live thereby, and though he commanded us the same, it is another command, as it were, it is not so much now that we obey from the Authority of God Law-giver under pain of damnation (though that be not laid aside, but urged in a Gospel intention upon heirs) as from the love of God, Grace-giver; as also there is an intrinsecall amantie in Christ drawing, and obedience now becomes connaturall, free, delightfull. Let these consider, to whom the yoke of obedience is a torment and a man-mill.

8. The Pasſeover and Circumciſion, *Gen. 17. 7.* all along were ſeals of the Covenant, as Baptiſm one with Circumciſion in ſubſtance, *Col. 2. 11.* is the ſeal of the ſame Covenant, *Acts 2. 39; 40, 41.* Now the Law required no Circumciſion, no ſhedding of blood, no Repentance, no new heart, but eternall condemnation followed the leaſt breach thereof. *Paul* ſaith indeed, *Gal. 5. 3. If ye be Circumciſed* (as the falſe Apoſtles would have, that thereby you may be juſtified & ſaved) *you are debtors to keep the whole Law* perfectly, as the only way to life, and by no other Covenant can you be juſtified and ſaved, now *Abraham* was not circumciſed that way, circumciſion did bind *Abraham* to keep the Law, as a Ceremonie and Seal of the Covenant of Grace commanded of *God.* But the Law as a Covenant of Works doth command no Ceremonie, no Sacrifice, no Type of *Chriſt* Mediator at all.

The Law as the Law required no Circumciſion, no ſacrifice nor any Type representing *Chriſt.*

Its true that firſt Covenant had *Moses* for its mediator, but as he was a Type of *Chriſt*, ſo *Chriſt* yeſterday and the day was the reall Mediator, but vailed. The New Covenant hath better promiſes, *Heb. 8. 6. Heb. 7. 22.* its a better Covenant, *Heb. 7. 22.* hath a better reall, not a Typicall ſuretie, a better Prieſt who offered himſelf through the eternall Spirit, *Heb. 9. 14.* a better Sacrifice, becauſe of the plaineneſſe, *Iohn 16. 29. 2 Cor. 3. 18.* becauſe the reall promiſes are made out to us, becauſe of a larger meaſure of Grace, *2 Cor. 3. 1, 2, 3, 4.* And the firſt Covenant is faultie, *Heb. 8. 7.* not becauſe there was no Salvation by it, the contrare is *Heb. 11.* but that is comparatively ſpoken: becauſe the blood of beaſts therein could not take away ſins, *Heb. 10. 1, 2, 3, 4.* becauſe forgivenesse of ſins is promiſed darkly in the firſt Covenant, but plainly in the other, becauſe Grace is promiſed ſparingly in the former, but here abundantly, the Law being written in the heart, *Iohn 7. 39. Eſa. 54. 13.*

The firſt Covenant had the Mediator *Chriſt* as this hath, but vailed in the one, revealed in the other. How the firſt Covenant is faultie.

And it is true, *Gal. 4. 22, 23, 24, &c.* they ſeeme to be made contrare Covenants: But *Paul* ſpeaks, *Gal. 3.* of the Law as relative to that people, and ſo it preſſed them to *Chriſt*, and keeps them as young Heires under nonage. 2. He ſpeaks of the Law abſolutely, as contradistinguished from the Goſpel, *Gal. 4. 21.* ſo it is a Covenant of Works begetting children to bondage: 3. Who come ſhort of righteouſneſſe and the inheritance, and ſhall not be ſaved,

How *Paul* ſpeaks of the Covenant, *Gal. 3.* and how *Gal. 4.*

Calvin. In-
stit. l. 1. c.
XI. Scff.
7, 8.

saved. 3. Who are casten out of the Kingdome of Grace. 4. Who persecute the Godly the Sons of promise, so is the Law as it was in *Adams* dayes, and is now to all the Reprobate; so the Godly are not under the Law and the Covenant of Works. The Covenant urged upon Believers is to prove them, when they stand afar off and tremble, *Exod. 20. 20. Fear not (saith Moses) God is come to prove you (not to damne you)* and therefore *Calvine* solidely observeth that *Paul*, *2 Cor. 3.* speaks with lesse respect of the Law then the Prophets do, for their cause, who out of a vain affectation of the Law-Ceremonies, gave too much to the Law and darkned the Gospel, and sayeth the one was 1. Literall. 2. Written in stone. 3. A Sermon of death and wrath. 4. To be done away and lesse glorious, whereas the Gospel is Spirituall. 3. Written on the heart. 3. The Ministrie of life. 4. And glorious: and praises put upon the Law, agree not to it of its own nature, but as it was used by the Lord to prove them, *Exod. 29. 20.* and chase them to Christ.

Epist. par. 3.
disp. 12.

The Ar-
minians
three Cove-
nants, dis-
14.

The *Arminians* also (especially *Episcopius*) make three Covenants. 1. One with *Abraham*, in which he requires sincere worship and putting away strange gods: Beside 2. Faith and Universal obedience, and promised *Canaan* to his seed and Spirituall blessings darkly. 2. One in Mount Sinai in these three Laws Morall, Ceremoniall and Judiciall, with a promise of Temporall good things, but to no sinners promise of life Eternall. 3. A Covenant of Grace, with a promise of pardon and life to all that believe and repent, to all mankind, but he denyes 1. All infused habits, contrare to *Isa. 44. 1, 2, 3. Isa. 59. 20, 21. Zach 12. 10. Joh 4. 14. Joh 7. 37. John 16. 7, 8. 1 John 3. 9.* he sayeth that 2. all commands are easie by Grace. 3. That the promise of earthly things in their abundance is abolished, in that we are called to patient suffering. 4. That there is no threatning in this Covenant, but that of Hell fire. But the Covenant made with *Abraham* is that of Grace made with all the Seed, *Deut. 30. 6. Deut. 7. 5, 6, 7, 12. Lev. 26. 40, 41.* and made with all Believers, who are *Abrahams* children, *Gal. 3. 13, 14, 18, 19. Rom. 4. 1, 2, 3, 4. Luke 19. 9.* yea with the whole race of man without exception. (2.) The second Covenant which promiseth only blessings is made rather with beasts, that are

well fed, then with men, contrare to *Psal.* 73. 25. *Isa.* 57. 1, 2, 3. *Psal.* 37. 37. and it must build some Chalmers in hell, where the fathers were before Christ, a dreame unknown to Scripture. The third Covenant makes the Covenant of Grace a Covenant of Works, and holds out life and pardon, upon condition that free-will repent and believe and stand on its own feet, for there is neither faith, nor a new heart nor repentance promised contrare to *Deut.* 30. 6. *Ezek.* 11. 19, 20. *Ezek.* 36. 26, 27. *Isa.* 59. 19, 20, 21. *Isa.* 44. 1, 2, 3, 4, 5. *Zech.* 12. 10.

CHAP. XII.

1. All are to try under what Covenant they are. 2. Threatnings under the New Testament are more spirituall. 3. Desertions under both are compared. 4. Considerable differences of such as are under the Covenant of Works, and such as are under the Covenant of Grace. 5. Of legall terrors. 6. Of convictions compelled, free, legall, &c.

Quest. 1. **W**Hether should not all try under what Covenant they are.

Ans. Self-searching is a reflect act upon the state (and such acts are more spirituall, then direct acts) and therefore it should be the work of all, to try, under what reign they are, whether of the first or second *Adam*. And where as Angels cover their faces and their feet with wings, *Isa.* 6. before God and are full of eyes, as without, so also within *Rev.* 4. 8. We may hence learn, such come nearest to the nature of these pure and heavenly Spirits, who have eyes within to see what they are, and their blacknesse of face and feet, when they compare themselves either with the Holy God, or his Holy Law. 2. The Carnall man is a beast, *Psal.* 49. 20. and beasts have no reflect acts upon their own beastly state. 3. The more of a spirituall life is in any the more stirring in communing with their own heart, the Law makes, the more of life that is in the worme when tramped on, the more stirring it makes: deadnesse and stupiditie in not being versed and well read and skilled in our selves and our own heart, argues little of the Spirit,

Self searching necessary.

Reflect acts are more spirituall then direct acts.

Threatnings under the New Testament spirituall. PART. I.
Spirit, and estrangement to a spirituall Covenant, nor can any lay hold on the Covenant of Grace in a night dream.

Quest. Whether are there rarer threatnings of Temporall evils under the New Covenant, then under the Old?

Threat-
nings un-
der the
New Tes-
tament
more spiri-
tuall, then
under the
Old.

Desertions
under the
Old and
New Tes-
tament
compared.

Ans. It cannot be denyed, except the threatnings of the Sword, Famine Pestilence on Jerusalem, and the desolation upon the Jews, *Math. 23. Math. 24.* but in place of all the diseases of Egypt, *Levit. 26.* and the long Roll of dreadful judgements and curses temporall, *Deut. 28.* denounced against the transgressours of the former Covenant, Christ and the Apostles are more sparing in denouncing temporall plagues in the New Testament. Christ sayeth the worme never dieth, the fire never goeth out, the Hypocrite is to be bound hand and foot, and casten into utter darknesse, *Math. 22. 12.* and the Holy Ghost such shall not inherite the Kingdome of Heaven, *1 Cor. 6. 9. Eph. 5. 5.* the Apostate is near a curse, his end burning, *Heb. 8. 6.* he is to look for judgement and firs indignation, *Heb. 10. 27.* to some is reserved the blacknesse of darknesse for ever, *Jude 7.* the lake that burneth with fire and brimstone, which is the second death, *Rev. 21. 8.* Because 1. Temporall blessings and curses are more legall, and more easily believed, when the light was dimmer then now, when light is larger, convictions stronger, and men are more apt to believe Everlasting wrath. 2. Its a more Gospel way to bear in the threatning of Everlasting wrath then of Temporall rods. 3. Desertions and tryalls under the Law were more legall and sharp and sad upon David, Ezekiah, Job, Jeremiah, Heman. *Psal. 6. Psal. 38. Psal. 77. Psal. 102. Psal. 88. Isa. 38. Jer. 20.* But it is to be thought, that in regard the day now hath dawne, the Gospel desertions *ceteris paribus* for the abundance of light, are more sharp nearer to dispaire, see *2 Cor. 1. 8.* We were pressed out of measure above strength, in so much that we despained even of life, having received the sentence of death. Its a doubt if Paul should be so pressed by a sentence of temporarie death. Though there be a larger measure of faith, to bear up the soul under the New Testament: but it would appear there is more of hell now then under that dispensation, and that the Gospel despair of Judas and of these that cry for mountains and hills, to cover them, *Luke*

PART. I. Marks of such as are under the Law, &c.

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23. 29, 30. is more intollerable under the Gospel. (4.) There is a more numerous company of these who have not loved their lives to the death, and the Martyres that suffered more exquisite torments for Christ, under the persecuting Emperours and reigne of Antichrist, then ever before; the constraining love of Christ, which is stronger then death of hell hath so swallowed up all temporarie sufferings, the Spirit hath such influence on the flesh. (5.) When the world seeks wisdom, 1 Cor. 1. and Rabbies of the Jews and learning and artes abound all the world over, as the profound Philosophers of the Gentiles, the wonders of nature prove, yet not many wise are called, 1 Cor. 3. 21, 26, 27. and unlettered and ignorant, are, in number, for Godly spirituall knowledge, farre beyond the Godly learned; and make that true, Esa. 11. 9. The earth shall be filled with the knowledge of the Lord, as the waters cover the Sea, and Isa. 30. 26. And the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be as the light of seven dayes, so hath the Lord darkned carnall learning, though of it self the good gift of God, with the shining of spirituall wisdom in the fools of the world, for so are they judged, 1 Cor. 1. 27.

The Saint are strong-
er to suffer
under the
New Tes-
tament
then under
the Old.

A larger
number of
Godly, of
the rude &
unlearned,
than of the
wise and
learned ac-
cording to
the flesh.

Q. 3. What are the speciall differences of one under the Co-
venant of Works, and of one under the Covenant of Grace?

Its a Law-
state to be
under the
dominion
of sin, the
nature of
this domi-
nion.

Ans^r 1. The dominion and kingly power of sin, to condemn and judge to eternall wrath, and also to command against all shadow of reason, such crying sins, 1 Cor. 6. 9, 10. Rom. 1. 29, 30. Gal. 5. 20, 21. Eph. 4. 17, 18, 19. Col. 3. 5. 1 Tim. 1. 9. Rev. 21. 8. Rev. 22. 15, 16. without exception makes an universall slave; for as far as the lusts of sin go, as far goes the dominion of sin, and this is to be under the Law, Rom. 6. 14. (2.) There is subjection to the Law when men are agents in relinishing and giving themselves over, or offer themselves as sacrifices at the altar, or servants that render their service to their masters, Rom. 6. 16. to sin, which hath strength from the Law to condemne, 1 Cor. 15. 36. and to be a captive is not intended, but comes on by occasionall force, Rom. 7. such are patients as it were. But 3. Then they are sinnes servants, when there is a Law of sin and a Covenant, as there is between a master and a servant, And 2. full consent, and men give them-

selves,

The difference between the wrestling and protesting of a naturall conscience against the flesh, and between the flesh & the Spirit.

Compelled convictions argue a Law Spirit,

selves, and willingly commit and deliver themselves (the word spoken of Christs willingnesse to offer himself for us, *Eph. 5. 25.* and to God the Judge, *1. Pet. 2. 23.*) to commit filthinesse *in abundance, with greedinesse, Esa. 9. 19.* when the renewed part enters not a spirituall protestation on the contrary, see *Rom. 7. 19.* the carnall protestation entered by naturall reason is not the protestation of the renewed will and affections against the will and affections, but will against will makes a division of the practical act, and division weakens, the half is lesse then the whole, especially when half and half are contrary, half fire and half water makes the burning lesse, half light, half darknesse makes twylight, its not perfect day light, yea and it not only lesseneth, but weakeneth, yea and alters the kind of the morall act, no reason can admit that when a merchant casts his goods in the sea for fear of shipwrecke, that he does an act of prodigalitie or wastrie: It wants delight and full consent. *Herods* killing of *John Baptist*, though he did it with sorrow, yet was not compelled nor divided action between renewed affection and unrenewed affection. And so it was no protestation in favour of the Law of God, for he was not grieved, because murthering of the man of God was against the honour of God, but because not murthering of him was against his supposed credit, he should appear before men perjured, and to kill was a torment of conscience, it was then a protestation in favour of his own credite and conscience naturall. Hence the formall objects of action and action, show the clear difference between the combate between sense and reason, or between a naturall conscience and the flesh, (for a naturall conscience cannot plead for, and protest in favour of the spirituall Law of God) and the combate between the flesh and the Spirit. 2. The second speciall difference is in the Law convictions and the Gospel convictions, convictions under the Gospel, are stronger and more solide, for they have more of sanctified reason: 2. Will. 3. Inclination of heart and affection: A believer accuseth himself and joines actively with the Spirit to convince himself, and hightens his own guiltinesse, *Psal. 51. 1, 2, 3, 4, 5, 6. Dan. 9. 5, 6, 7, 8, 9, 20.* but a Law conviction comes upon Devils and they tremble, *John 2. 19.* and upon such as are under the Law, and are unsent for, by resultance from a naturall

naturall conscience, as heat from fire, light from the Sun: Compelled convictions speak a Law-state.

2. It is easier to be sound and Orthodox, then to be Godly, *Sa-* It is easier
than in a manner soundly believes there is one God, *Jam. 2. 19.* to be sound
and that Christ is the Son of God, *Luke 4. 34.* and so doeth the then to be
carnall Jew teach that it is not lawfull to steal, to commit adulte- Godly.
ry, *Rom. 2. 21, 22.* But in the Old and New Testament, Devils
never accuse themselves of sin, but tempt to it, and challenge the
Law and God. *Gen. 3. 4, 5.* of injustice, never themselves; Di-
vels are most properly under the Covenant of Works, and by no
command is the Gospel Preached to them, and next to them are
such as are sound in the letter of the Gospel, but never convinced
of sin: Such are most under the Law, as have least Law-work and
Law-condemnation upon their Spirits, these that are under the
Law most, as touching their state, are most under the letter, least
under the Spirit, as touching any penall awaking. To be under Legall ter-
Law-bondage is, a more punishment to Divels and men under a Law- rours con-
state, for legall terrors are upon Divels, *Math. 8. 29. Jam. 2.* vert none-
19. and Cain Gen. 4. 14. punishment as such neither maketh, nor
denominateth any gracious, it is but accidentall to prepare any for
Christ, many tormented with the Law have believed such a case Legall ter-
to be the pain of the second birth, when it was but a meer Law- rours may
feaver, and have returned to their vomit and become more loose be mista-
and profane. 1. Because the Law as the Law can convert none. ken and
2. Wrestling with Law-bondage without any Gospel-Grace is but conceived
a contradicting of God, and his justice; and God recompenceth to be the
opposing and blaspheming of him in hell; with more sinfull loose- of Regene-
nesse. 3. Law-light under legall terrors shines more clearly, and- ration:
the guiltinesse in not making use of rods of that nature is so much
the more grievous. Ye that have been scadded and burnt in this
furnace, and are come back from hell, are taught by sense to be-
lieve there is a hell, and though hell torment can convert no man,
yet it renders men more unexcusable: Humbling, wakening, and
sanctifying Law-bondage is more then a work of the Law when it
brings forth confessing, praying, believing, humble submitting to
God, in *Job, David, Hezekiah, Heman*, and what a Physician is
Christ who can heal us with burning and coals of hell.

Literall
and legall
conviction
on the
mind, and
Gospel
conviction
on the affe-
ction.

3. A man under a Law-work may give a legall and dead assent, to both the truth and goodnesse of the promises liberally conceiv-
ed, as temporaries doe, and *Simon Magus* wonders, but *Saul*,
Acts 9. the *Taylor* trembles, *Acts 16.* but that is in regard of the
conviction not of the mind only, but of the conviction of affecti-
on and the yeelding to *what shall I do?* But *Felix* trembleth,
but only in regard of literall conviction on the mind, but neither
he nor *Magus* comes to *what shall I doe?* they differ as the bur-
ning light of a fire, which both casts light and with it shining heat
also, and the light that precious stones cast in the night, which is
both little and hath no heat. Fyrie and piercing convictions are
good, there is a dead conviction of the letter that doth not profite.

Naturall
and super-
naturall
convicti-
ons, the
danger of
the latter, if
they be fi-
ry, and not
tempered
with grace.

4. There is a strong Law-conviction that vengeance followeth
the scaddings of Sodomie, and the killing of parents, because na-
turall instinct kindles and fires the soul with Law-apprehensions,
when the minde hath engraven sharpnesse to discerne undenyable
principles, but the conscience is more dull in apprehending that
spirituall vengeance followeth such spirituall sins as unbelief, because
untill there be some supernaturall revelation, we are dead to the
Gospel truths, and Gospel sins, but when a common Grace high-
tens the soul to a supernaturall assent, that *Christ is a Teacher sent*
of God, Joh. 7. 28. Joh. 3. 2. the conviction is more strong: But
because it is more supernaturall, and in stead of kindly affection of
love which it wants, it is mixed with hatred and anger and so de-
generates into fierie indignation against the Holy Ghost, as *Joh. 15. 24.*
compared with *Math. 12. 15, 26. 31.* cleareth.

Bare con-
viction is
no Godly
principle.

5. Conviction which is no more but conviction, is no godly principle, nor makes
any heart change, yea it goes dangerously on to *wonder and despise*,
except it send down coals of fire to the affections. 6. He who is
under the Covenant of Grace findes a threefold sweetnesse in obe-

A sweet-
nes in the
hardest co-
mand, be-
cause it is
the holy will
of God, in
a child un-
der grace.

dience. 1. An inbred sweetnesse in the command. 2. In the
strength by which he acts. 3. An inbred sweetnesse in a commu-
nion with God. No man is any other way under the Law, then
under a yolk, what is only written seems the oldnesse of the let-
ter, *Rom. 7.* and is dead of it self, and layes on a burden, but gives
no back to bear. He that is under Grace findes sweetnesse of de-
light in a positive Law though the thing commanded be as hard to
flesh

flesh and blood as to be crucified, *Jab. 10. 18.* yet it obtains a sweetnesse of holinesse from Gods will, *Psal. 40. 8. I delight to do thy will, O God.* (even to be made a curse and crucified) *Thy Law is within my heart,* and he would but fulfill all righteousnesse, even that which seems to be the outside of the Gospel, to be sprinkled with water, *Math. 3. 15.* and this Christ would doe as under the Covenant of Grace.

2. The stirrings and breathings of the Spirit makes the work sweet, hearing brings burning of heart, *Luke 24. 32.* willing gladnesse, *Acts 2. 41.* and some sweetnesse of stirred bowells comes from the Lords putting in his hand through the Key-hole of the door of the heart, *Cant. 5. 4.* where as to an naturall man under the Law, to lift up a Prayer is to carie a millstone on his back, every syllabe of a word is a stone weight which he cannot bear. 3. Were there no more in praying, but a communion with God, how sweet is it? when Christ prayeth, the *fashion of his countenance is changed*, *Luke 9. 29.* There is a heaven in the bosome of Prayer, though there were never a granting of the sute, sure there is a fin in making heaven a hire, and in making duty a relative thing, a horse for a journey, a ship for a voyage to fetch home gold, where as there is heaven in praising God before the Throne, such as is both work and wages, and so in spirituall duties here.

A sweetnes
of commu-
nion with
God an a-
boundant
hire for a
duty to a
child under
Grace.

7. Suppose there were no letter of a command, because there is suteablenesse between the Law ingraven in the heart, and the spirituall matter commanded, a childe of Grace under Grace sets about duties, so that (in a maner) there is no need to say to *David*, *Get thee to Jerusalem and to the house of God*, for he sayeth, *Psal. 122. 1. I was glad when they said, let us go to the house of the Lord.* As there needs no command that the Father love the child, nor is there need to exhort the Sea to ebbe and flow, or the Sun to shine: nor are many arguments usefull to presse the mother to give suck to the child, nature stands for a Law here, the strength of the ingraven Law in the heart, overpowereth the letter. So the new nature, the indwelling anointing, as a new instinct putteth the child of Grace to act. But here we are to beware, that we separate not the Word and the Spirit, the Father of Spirits loves to work with his own tools, and sow with his own seed the Word of

God,

How an
inward
principle
of a new
nature
stands (as
it were) for
a commad,
and yet the
Word and
Spirit must
not be se-
parated.

God, these three agree in one 1. The Spirit acting. 2. The habite of Grace acted upon by the Spirit, who blows away the ashes, and 3. The word of exhortation: nor doe we extoll dead letters and livelesse formes, as *Libertines* say, for we take in with the letter the quickning sense and convincing meaning of the Word, and its considerable that the Spirit drawes sweetly after him, the nature, faculties of will, minde and affections, and they need no other allurement but the Word, the Spirit, and the new nature: But when they barbarouslie slew their children and made them passe through the fire, they must put out of their ears and hearts the crying and howling of the murdered Babies, with the noise of the beating of drums; nature serves the Divell often weeping, and Sathan deadenes nature, Grace so mortifies as the consent of delegation goes alone, *Psal. 112. Psal. 119. 72. 97.*

CHAP. XIII.

There are two sorts of Covenanting, one externall, professed, visible, conditionall, another internall, reall, absolute and the differences betwixt them. 2. Infants externally in Covenant under the New Testament 3. Some Questions touching infants.

PERSONS are two wayes in Covenant with God, externally by Visible profession; and conditionally, not in reference to the Covenant, but to the thing promised in Covenant, which none obtains, but such as fulfill the condition of the Covenant: For consent of parties, promise and restitution whether expresse, by word of mouth, *Deut. 5. 27. We will hear and do, Josh. 24. 24. And the people said unto Joshua, the Lord our God will we serve and his voice will we obey.* Or yet tacit and implicit by profession. *I will be thy God, and the God of thy seed, makes parties in Covenant.* The keeping, or breaking of the Covenant, must then be extrinsecall to ones being confederate with God. And 2. Infants born of Covenanted Parents are in Covenant with God, because they are born of such Parents, as are in Covenant with God, *Gen. 17. 7. I will be a God to thy seed after thee.*

(2.) The

(1.) The Covenant choise on Gods part is extended to the seed, *The seed*
Dent. 4.37. And because he loved thy Fathers, therefore he choise & *Infants*
their seed after them. Dent. 10. 15. Only the Lord had a delight of Cove-
in thy Fathers, to love them, (and) he choise their seed after nanting pa-
them, (even you (Fathers and Children) above all people, (as it rents are in
is) this day. And the Covenant choise of seed is extended to the Covenant
seed in the New Testament. Act. 2. 39. For to you, and to your with God
children is the promise made. He speaks in the very tearms and under both
words of the Covenant, Gen. 17.7. & καθ' ἑκάστην ψυχάν, every Old and
one of you be baptized, he saith not every one of you, old and New Te-
young, Parents and Children, repent. For that command of stament.
Repentance is given only personally to them who moved the Que-
stion, What shall we do, Men and Brethren? 37. For we are
under great wrath, and crucified the Lord of Glory. The An-
swer is, you aged, Repent. 39. True. But ah, We prayed, his
blood be upon us and our Children. He Answers to that, every
one of you be baptized. Why, that must be every one of you who
are commanded to repent? No. It must be every one of you to whom
the promise is made, but the promise is made ὑμῖν & τοῖς τέκνοις
ὑμῶν. Observe the very two Pronouns that are, Gen. 17.7. Dent.
4.37. Dent. 10. 15. to thee and thy seed. To you and your seed,
and children. Now the Answer had been most impertinent, if he
had mentioned their children, except in order to their Baptism,
and their being in Covenant. For 1. their Children crucified not
the Lord Jesus; Nay by Anabaptists grounds, their Children not
being visibly in Covenant with their Parents, and not capable of
actuall hearing the Word, of actuall mourning for, and repenting
of their sins, as Zech. 12.10. Mat. 3. 8, 9, 10. they were not con-
cerned either in the evill of their Parents, who crucified the Lord
of Glory, nor in the good of their Repentance more then stones.
So that (every one of you be baptized, for the promise is to you and
to your Children) should be impertinent, and also false; for Co-
venant promises are no more made to Children, then to stones, say
the opposites of Infant Baptism. Yea also, as the Lord in the Old
Testament, calls Israel his people. My people old and young.
Saul shall be Captain of my people. David shall feed my people,
old and young, and shall punish with the sword the murdering of
Infants. 2. Because he choise (with a Covenant choise) the

The prom-
 ise of the
 Covenant
 must be
 made to In-
 fants, Acts
 2. 39. else
 the sense of
 the words
 cannot
 stand.

Infants in
 Covenant
 under the
 New Te-
 stament.

Old and
young of
Nations
under the
New Test.
are in Co-
venant ex-
ternally, as
Israel was.

Jews and their seed, *Deut. 4. 37. Deut. 10. 35. Gen. 17. 7.* then he must be the God of their seed. But he choiceth with a Covenant choise, and calling all the Nations, *Isa. 2. 2, 3.* All the kindreds of the earth under the New Testament, *Psal. 22. 27.* All Egypt and Assyria under the New Testament. *Blessed be Egypt my people, and Assyria the work of my hand, Isa. 19. 29. All the Kingdomes of the world are the Lords, and his Sons, and he reigns in them, by his Word and Gospel, as the seventh Angel soundeth, Revel. 11. 15.* All the Gentiles are his, *Isa. 60. 1, 2, 3, 4. Mal. 1. 11.* All the ends of the earth, and the heathen, *Psal. 2. 8, 9. Psal. 72. 7, 8, 9, 10.* Now if they be not his by visible and externally professed Covenant, they must be the Lords Kingdoms only, because some in these Kingdomes. 1. Are come to age. 2. Professe the truth. 3. Give a signification that they are converted and chosen, and so baptized. But so infants and all the rest of these Kingdomes who fixedly, in a Church, bear the Word, professe they are followers, and by so doing are witnesses against themselves that they have chosen the Lord to be their Gods and have consented to the Covenant, as *Joshua* saith, *Josh. 24. 22.* must be under the New Testament cut off from the Covenant, and a place must be shown where God hath now under the New Testament, broken the staves of beauty and bands, and hath laid this curse upon all the Infants of Egypt, Assyria, of all the Kingdomes of the earth, that the Lord is now no God to them, and feeds them no more, and therefore *that which dies, let it die, and that which is cut off, let it be cut off, as it is, Zach. 11. 9.* And the like must be said of all that are come to age, and not baptized, or as good as not baptized. And Covenant promises are not to the Children of Believers, contrair to *Acts 2. 39.* nor to the aged, untill they be converted visibly and Baptized; This then hath never yet been fulfilled, that the Gentiles and Heathen are become the Lords people. Sure, it is (2.) and was a mercy for the seed to be in Covenant, *Exod. 20. 6. I am the Lord shewing mercies unto thousands of them that love me, and keep my Commandements. Psal. 89. 28. My mercy will I keep with David and his seed. What mercy? My Covenant shall stand fast with him.* Hence they are called the sure mercies of David. *Isa. 55.* The Lord following the seed of the Godly with

with real mercies (so that it cannot be called the favour of a ceremony and instituted or positive priviledge belonging only to the Jews) as that his seed is blessed, *Psal.* 37. 26. *Psal.* 112. 2. This mercy must be taken away either in mercie or in wrath: but that a real mercy of a blessing should be taken away in mercy, except a spirituall mercy of saving grace in Christ were given in place thereof, cannot be said, far lesse hath it any truth that a real mercy can be removed in wrath from Infants in Jesus Christ, in whom the Nations are blessed. And we see, *Deut.* 28. the blessing of an observed Covenant, and the curses of a broken Covenant are extended to the fruit of the body to the sons and the daughters, *v.* 4. 18. 32. *Job* 21. 19. *Job* 29. 14. *Job* 18. 15, 16, 17. And that this is not a New Testament dispensation, who can say? And that outward positive favours are bestowed on Infants, is clear. (1.) That Christ laid his hands on them and blessed them, making them a fixed copy of the indwellers of his Kingdom. (2.) The promises of the Covenant are made to them, *Act.* 2. 39. (3.) They are clean and holy by Covenant holinesse, *1 Cor.* 7. 14. which cannot be meant of being born of the marriage-bed. For *Paul*, *Rom.* 11. 16. saith the same of the Jews, root and branches, Fathers and Children: And no man dreamed that *Paul*, *Rom.* 11. intends to prove that the Jews shall be insert in again, because they are free of bastardie Father and sons. Now Infants understand no more any of these to be blessed by the laying on of the hands of Christ, and to be such as have title to the promises, *Act.* 2. 39. and to be Covenant-wise holy, *1 Cor.* 7. then they understand Baptism. (4.) The same Covenant made with *Abraham* is made with the *Corinthians*, *2 Cor.* 6. 16. *I will be their God, and they shall be my people.* Which is Prophesied of the Gentiles under the New Testament, *Ezek.* 11. 17, 18, 19, 20. *Ezek.* 34. 23, 24, 25. *Jer.* 31. 31, 32, 33, 34, 35, 36. *Jer.* 32. 36, 37, 38, 39, 40. *Zech.* 13. 9. *Hos.* 1. 10, 11. *1 Pet.* 2. 9, 10. And it is made to the Gentiles with an eke of a new heart, and a larger extent of the Covenant under the New Test. for which cause it is called a better Covenant, hath better promises, *Heb.* 7. 22. *Heb.* 8. 6, 7, 8, 9, 10, 11, 12. Now that were a strange eke and excellency of the New Testament Covenant above the Old, so forfeit, without farther processe, all Infants under the New Te-

stament of all Covenant-right, which was due to them of old under the Covenant which the Lord calls *fauerie*: *Egypt shall be my people*, except their 1. Infants. 2. And except their aged, and their non-Saints. (5.) Infants in the former Covenant had right by birth to the means of salvation, to be taught and Catechised in the Law of the Lord, because born of Covenanting Parents within the Visible Church, and so had title to Covenant-calling, and Gods Covenant-choising, *Mat. 22. 4.* as is clear, *Gen. 18. 19.* *I know Abraham will command his Children and his household after him, and they shall keep the way of the Lord.* *Exod. 20. 10.* *Deut. 6, 6, 7.* *And thou shalt teach them diligently unto thy Children.* *Exod. 12. 26, 27.* *Pf. 78. 4, 5, 6.* Now if Infants be without the Covenant as the Infants of Pagans, then they have no more Covenant-right to the hearing of the Gospel, and a treatie with Christ, and Covenant, then Pagans have. Its not enough to say their Fathers owe that much naturall compassion to their souls, as to teach them, it being a Parents duty; Yea, but what warrand hath a Father as a Father to make offer of a Covenant of Grace in the Name of God to one Pagan more then to another, since all are equally without the Covenant, if there be a Covenant-call warranted to them, where is the Fathers command to propound and ingadge the Covenanters consent, if the Children be Pagans? but as they have a right by birth to the call, they being born where the call soundeth, they must have some visible right to the Covenant it self, more then other Pagans. Its but of small weight to say that, *Rom. 9.* *Paul* expoundeth that in the New Testament, *I will be thy God, and the God of thy seed*, only of the spirituall seed, such as *Jacob*, who was predestinated to Glory, not of those that are carnally descended of *Abraham*, otherwise it should follow, that these that are in the Covenant, might believe that they should be saved, though void of Faith and Repentance. *Answ.* The purpose of the Apostle, *Rom. 9.* is to Answer a sad Objection: if the Jews be cast off, and rejected of God, as *Paul*, by his extreame desire to have them saved, insinuates, then *the Word of God takes no effect*, and his calling and choising of them for his people, takes no effect, *v. 6.* He Answers, it is not failed, though the body of Israel be rejected. For there are two kinds of Israelits, some only carnall and born according

The place,
Rom. 9. 6.
 vindicated
 from the
 unsound
 glois of op-
 posers of
 Infant Ba-
 ptism.

according to the flesh: Others sons of promise, and chosen of God. Now the word of promise takes effect in the latter sort, to wit, in the chosen, and in the sons of promise, for they are not cast off of God, and so the Word of God takes effect, v. 6. (2.) But the truth is, if there be none Covenanted with God, but the chosen under the New Testament, then there is no such thing as an externall and visible Covenanting with God, under the New Testament, then must all the Nations, *Isa. 2. 1, 2.* Kingdomes of the World, *Rev. 11. 15.* all Egypt, *Assyria, Isa. 19. 25.* all the Gentiles, *Isa. 60.* be internally Covenanted and sons of promise, and predestinated to life? And that, *2 Cor. 6. 16.* *I will be your God, and ye shall be my people,* under the New Testament, must infer, that all in Covenant under Christ must be spiritually in Covenant, and the Visible Church of *Corinth,* and of all the Kingdomes of the world, *Rev. 11. 15.* must be the invisible and chosen Church, and as many as are called, must be chosen, contrair to *Mat. 22. 14.* Hence. *Q. 1. Have Infants now under Christ no privilege nor Covenant Grace externall by their birth and descent from beleeving Parents?* *Ans.* Sure they have. For *Acts 2. 39.* the promise is to you and to your children. Either to all children or to some, the Text makes no exception. If it be said to all conditionally, if they beleeve, not absolutely? *Ans.* That must be an internall covenanting proper to the elect, and the promise is not made to the aged but conditionally, so they beleeve. And yet the promise shall be made to Infants and Children, but not while they come to age. *2.* To be cut off and casten out of Covenant is a dreadfull Judgement, *Zecha. 11. 9.* *Hos. 2. 3, 4, 5.* *Rom. 11. 20.* well, because of unbelief they are broken off. Then because the Jewes beleeve in Christ already comed, all their children, for no fault, but for the beleeve of their Parents, must be cut off. (3.) Whereas Paul makes it a misery that the *Ephesians, 2. 12.* were strangers from the Covenants of promise, saving no hope and without God, without Christ. And Peter, that the Gentiles were no people, *1 Pet. 2.* then that misery lyeth upon the Infants of Christians and all within the Visible Church; untill they be converted and baptized, and the Gospel is no favour to them, that they are within the net, and in the office-house of Grace the Visible Church, where

Children must have from their being born of beleeving Parents, under the N. Test. some Covenant privileges

It is a Covenant
mercy to
fathers and
children
that the
Word of
the Cove-
nant is
preached to
them.

where the word is Preached to children, who are to be taught, *Gen. 18. 19. Dent. 6. 7. Exod. 12. 26, 27. Psal. 78. 1, 2, 3, 4, 5, 6, 7. 2 Tim. 3. 15.* and the Lord reckons it among the favours, that he bestowes not on every Nation, but onely on his owne Covenanted Israel, that the Word of the Gospel to gather them and their Children, *Math. 23. 37. 2 Tim. 3. 15. Psal. 78. 1, 2, 3, 4, 5.* and his Statutes and his Judgments are declared and Preached to them, *Psal. 147. 19, 20. Dent. 5. 1, 2, 3, 4. c. 6. 1, 2, 3, 4, 6, 7. Psal. 81. 4.* and that the Oracles of God, and the promises are committed to them, *Rom. 3. 1, 2. Rom. 9. 4.* the promises and the giving of the Law, and the Covenants and the service of God. And that this is a special blessing in the New Testament to old and young is clear from *Acts 13.* when *Paul* turns from the blaspheming Jewes to the Gentiles. *47. I have seen thee to be a light to the Gentiles, that thou shouldst be for salvation to the end of the earth.* Now this Covenant salvation is, *Isa. 49. 6. I wil give thee to restore the preserved of Israel. — 8. I will give thee for a Covenant to the people to establish the earth. — 9. That thou mayest say to the prisoners go forth, &c.* Now if it be said, it was indeed a singular priviledge to the Jewes, but what places of the New Testament make it a Covenant priviledge to the Gentiles and their seed, if the Word of the Covenant Preached to the aged under the New Testament, can the same wayes, by accident, be Preached and promises come to the ears of the unbaptised Children, now growing to be capable of hearing the Gospel, *Acts 2. 39. 2 Tim. 3. 15.* as to Pagans, and such as are no lesse stranges to the Covenant, and void of all right by the Covenant made with their Parents, then Indians and their children who worship Satan? *Paul* not without a command Preacheth the Word of the Covenant to the discerning Gentiles, *Acts 13. 47.* from *Isa. 49. 6, 9, 10.* must not the fathers have command to speak the Gospel to their children? Or doth not the warrand that Parents and Pastors have to take within the Covenant the fathers, warrand them to preach the same Covenant to the children? where as, otherwise the Apostles should have said, we have no warrand to offer the Covenant to any or to Preach Christ a given Covenant to any: But 1. To such as are come to age. 2. Such as are Converts. 3. To such as can give

give signification by confession, that they are not onely visible but also invisible and chosen confederates, and they should have said all children are now by Christ excluded as prophane Gentiles and heathen from the Covenant of Grace, because there can be none (say Anabaptists) but reall Believers under the New Testament in Covenant with God.

Yea but the New Testament offers Christ a Covenant, in the preached promises, alike to fathers and sons. *Math. 4. 16. The people (fathers and sons) that sate in darknesse saw great light, &c. Math. 19. 43. Therefore I say unto you, the Kingdome of God shall be taken from you and given to a nation bringing forth the fruits thereof.* And is it not a punishment to be deprived of the Kingdome? If the Kingdome of God come where the Preached Covenant is, *Math. 3. 2. Math. 12. 28.* and the Bridegroom among them, and for cause of joy, *Math. 9. 15.* and the Golden Candlesticks be there and the Son of God walking in the midst of the Golden Candlesticks, *Rev. 1. 20. c. 2. 1.* sure this is much to children. If it be said, it is very nothing, for children understand nothing of this. What then is meant by the Prophecie of the incoming of the Gentiles, *Psal. 87. 3. Glorious things are spoken of thee, O city of God. 4. I will make mention of Rahab and Babylon to them that know me; behold Phylistia and Tyre, with Ethiopia, that man was born there. 5. And of Zion it shall bee said, this and that man was born in her. 6. The Lord shal count, when he writeth up the people, that this man was born there.* And Christ Prophecyng of the desolation extends the judgement of a despised Covenant to the children and the house; *Math. 23. 37. 38. Luke 19. 44. Luke 22. 24.* how should there be under the New Testament Covenant wrath, for the fathers Covenant breaking derived to the children, if in their fathers the sucking children brake not the Covenant, then they have been in Covenant with their parents, especially since a Visible Covenanting, by borrowed allusions to altars, speaking the language of Canaan, offering incense, swearing by the Lord, is spoken of Egypt and of five, that is, of many cities of Egypt, and of all the Gentiles, *Esa. 19. 18, 19, 20. 21. Mal. 1. 18.* and Covenant blessings shall be derived from fathers to children. The Lord shall say; *25. Blessed be Egypt my people*

It is a
mercy to
be born in
Zion.

people, and Assyria the work of my hands, and Israel mine inheritance. It must be a narrow blessing of Covenanted Egypt, Assyria, Israel, if it be a blessing of these come to age. 2. Professing the faith. 3. And baptised. How can the Lord say, *blest be Egypt*, and though the whole seed be visibly in Covenant, old and young, yet it followeth not that, therefore every promise that is absolute, that is, that of a new heart is made to all and every one within the Visible Covenant: for it is promised, *Deut. 30. 6.* to the Jews, and was given to them and undenyably the visible body of the Jews and their seed were the chosen and externally Adopted and Covenanted people of God, *Deut. 29. 10, 11, 12, 13. Deut. 7. 6. Deut. 10. 19.* and the Lord calls them those whom he delivered out of Egypt, his people, *Exod. 3. 7. I have seen the affliction of my people Ezek. 37. 12. O my people, I will open your graves*, as many as Saul and David did feed, whether they have a new heart or not, the Lord calls them his people, *1 Sam. 9. 16. 2. 2 Sam. 7. 8. See Psal. 50. 7. Hear O my people, Psal. 81. 13. Jer. 9. 26.* and so the Church of Corinth, *2 Cor. 16.* is called his people, and the Kingdomes of the world the *Lords Kingdomes* in Covenant, *Rev. 11. 15.* and there were many of them *uncircumcised in heart*, *Jer. 9. 26. Isa. 1. 10. Amos 9. 7.* and with many of them, God was not well pleased, *1 Cor. 10. 5.* and so it is most false that none are in Covenant under the New Testament, but only Believers; For Judas, Demas, Simon Magus, and all the externally called (for they cannot be baptized but as in Covenant with God) *Math. 22. 10.* are by their profession in Covenant externally, as the Jews profession sayeth they accepted of, and consented unto the Covenant of Grace, for *1 Cor. 10. 7. Be not ye Idolaters, as some of them, commit not fornication, tempt not Christ, murmur not*, as some of them, *v. 8. 9.* these and the like say we are the same way in Covenant as they were and our Visible Church, now, and the Visible Church then are of the same constitution.

Q. And may we not say, that the same Covenant of Grace, we are under, is the same in nature and substance with that Covenant made with Abraham? Ans. The same Christ was their Mediator, as ours, Heb. 13. 8. their Rock and our Rock, Christ. 1 Cor. 10. 1, 2, 3, 4, 5, 6. 1oh. 8. 56.

(2.) We

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under the New Testament.

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(2.) We are justified as *Abraham*, and *David*. *Rom*, 4. 1, 2, 3, 4, 5. *Gen*. 15. 6. *Pf*. 32. 1, 2.

3. They were saved by *Grace*, the Gentiles as well as they, *Acts* 15. 11. by faith, *Acts* 10. 43. *Heb*. 11. 1, 2, 3, 4. 13. &c.

4. There is no more reason to say, it was a civil Covenant made with *Abraham*, because it distinguished *Abrahams* seed from other Nations, and an earthly Covenant, because *Canaan* was promised to them, not to us, then to say there be two Covenants of Works, one made to *Adam*, with a promise of an earthly *Paradise*, and another Covenant of Works to the *Jews*, with an earthly *Canaan*; And a third to these who in the Gospel time are under a Covenant of Works. Yea upon the same account, the Covenant of *Grace* made, *Psal*. 89. 2 *Sam*. 7. with *David*, having a Throne promised to him, should be yet another Covenant different from the other two; And since a Covenant here is a way of obtaining salvation upon condition of obedience, *John Baptist* should be under another Covenant of *Grace*, then the *Apostles*: For to their faith is promised the working of miracles, *Mark* 16. 16, 17, 18. But *John* wrought no miracles, and many thousands of beleevers work no miracles, and they must be under a third Covenant: For though *Canaan* was promised to *Abrahams* seed, there is no reason to call it an earthly Covenant, or another different covenant, for to all beleevers the blessings of their land are promised, *Ezek*. 36. 25, 26, 30, 31. *Jer*. 31. 31. compared with 38, 39, 40, 41, 42, 43. *Mat*. 6. 33. *Luke* 12. 31. 1 *Tim*. 4. 8. *Heb*. 13. 5, 6. 5. What if we say the Covenant made with *Abraham*, *Exod*. 3. proves by our Saviours reasoning, *Mat*. 22. 31, 32, 33. that Infants shall not rise again and be in Angel-state and saved, otherwise if Infants and all beleevers in the *Saducees* time be not under the same Covenant with *Abraham*, no Infants shall have a Covenant-Resurrection, nor a Covenant-Salvation; Or then there is some other salvation for Infants that are saved, to wit, some Pagan heaven without the Covenant, and without Christ, and if Infants be Pagans without the Covenant, either none of them are saved and chosen to life. Contrair to Christ, *Mat*. 18. 2, 3, 4. *Mark* 10. 13, 14, 15, 16. and the *Anabaptists* grant. Or there is a salvation 1 without a Covenant, and so without the New and Old Testament. 2. Without

There is no ground to say that the Covenant made with *Abraham*, and without us under the N. Test. are different Covenants

To children no Covenant-resurrection nor any Covenant-salvation can be given or promised, if they be not in Covenant.

the Name of Jesus and the Blood of the Covenant: Contrair to *Acts 4. 12. 1 Joh. 1. 8. Rev. 1. 5.* (3.) they shall be saved without the Visible Church, the way that Pagans are saved.

Q 3. Are they not saved all of them? Is not this enough? But because the Kingdom of Christ is spirituall, the Element of water can do them no good, except they beleeve?

Ans. If his Kingdom be not spirituall, because his wisdom hath appointed externall signes, then no promise (which is but good words) shall be made to Children, contrair to *Acts 2. 39.* for they can do them no good untill they beleeve. 2. Then should there be no Preaching of the Gospel to all Nations, as *Mat. 28. 20.* for impossible it is that all Nations can be profited by the Gospel. 3. The doubt suppones that it is legall servilitie and Jewish to be under the Gospel Preached and the dispensation of signes and seals, even to the aged, such as are Baptism, the Supper, rebukes, censures. 4. To be a visible member, and visibly in Covenant, and to be baptized, except all be sound beleevers, must be Jewish. Now certain, it is a new Testament Ordinance that Ministers Preach and baptize all nations, though the greatest part beleeve not.

*How faith does sancti-
fie the un-
believing
wife to the
beleeving
husband.* *Q 4. If faith sanctifie as faith, then an unbelieving Whore might be sanctified by a beleeving fornicator: For faith will do its formall work in every subject?*

Ans. Paul never meant that faith doth sanctifie in every subject, but in *subjecto capaci*. Faith sanctifieth not incest and sin, they are not capable to be separated to a holy use: If fire as fire burn, then might all the water in the Ocean be dried up with the least sparkle of fire. If prayer as prayer obtain all things, shall it obtain that the sacrificing of your son to God, shall be accepted of him as holy and lawfull worship? Mr. Baxter saith excellently upon this subject. *Nothing must be first lawfull, before it be sanctified; God sanctifieth not sin in, or to any.* See the Argument 1 *Cor. 7.* learnedly and solidely vindicated by him, so as the dispute is at an end now.

Mr. Rich.
Baxter,
plain Scri-
pture proof
for Infant
Baptism. 4
Arg. on
1 *Cor. 7. p.*
88, 99.

Q 5. What holiness is it that is called federal, or Covenant holiness which is in Infants?

Ans. It is not so much personall holinesse (though it may so

PART. I.

federall holinesse.

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be called, because the person is a Church member, separated from the world to God) as holinesse of the seed, Society, Family, or Nation, which is derived from father to son, as if the father be a free man of such a City, that priviledge is so personall, as it is by the Law hereditarie freedome derived from father to son, if the father have *jus ad media salutis* right to the means of salvation, so hath the son. Hence this was first domestical, God made the Covenant with Abraham and his family: *I will be thy God, and the God of thy seed*, Gen. 17. it was extended to him, not as a father only, but as to the head of the family; the children of Servants born in Abrahams family were to be circumcised and to be instructed as having right to the means of salvation. Gen. 17. 12. *He that is eight dayes old shall be circumcised among you, every man-child in your Generations* (so it is Generation-holinesse) *he that is born in the house, or bought with money of any stranger, that is not of thy seed.* So God shoves clearly that in Abraham he choosed the Nation and the house, Gen. 18. 19. *I know Abraham, that he will command his children* (that is too narrow a Church Visible) *and his household after him, that they shall keep the way of the Lord.* 2. Afterward he choosed the Nation to be a peculiar people holy to himself, Deut. 7. 6, 7. but not with another new distinct Covenant, but in the same Covenant. 8. *But because the Lord loved you, and would keep the oath that he had sworn to your fathers, to wit, to Abraham.* Deut. 10. 15. *He chose their seed after them, even you, above all people, not above all houses.* Amos 3. 2. *You only have I known of all the families of the earth.* So the externall Church Covenant and Church right to the means of grace is given to a society and made with Nations under the New Testament, Isa. 2. 1, 2, 3. Psal. 2. 8, 9. Psal. 22. 27. Psal. 87. 2, 3, 4. Rev. 11. 15. Matth. 28. 19, 20. And not any are baptized in the New Testament, (except the Eunuch, and Saul, Acts 8. 39.) who were baptized firstly, but they were baptized as publick men representing a seed; also, societies are baptized. *All Judea*, Mat. 3. 3. *All the land of Judea*, Mark 1. 5. *All the multitude, all the people*, Luke 4. 7. 21. Sure the fathers were so Christianed and Baptized as their children had right to the same seal. So Job. 3. 22, 23, 26. *Cornelius his house and all with him were baptized,*

The Covenant external is made with a society or visible Church that out of them God may gather heirs of glory.

Acts 10. 33. 47. Three thousand at once, Acts 2. 39, 40, 41. The Jayler and his house, Acts 16. 33. servants and friends. The household of *Stephanas*, 1 Cor. 1. 16. was Baptized. And this 3. What fede. ral holines is holden forth as the Church, as the household of *Narcissus* which are in the Lord, Rom. 16. 11. *Aquila* and *Priscilla*, and all the Church at their house. v. 5. The Church at the house of *Philemon*, Phil. v. 2. which teacheth that the Covenant holinesse is of societies and houses under the New Testament as in *Abrahams* house, and as *Abrahams* house was Circumcised, so are whole houses under the New Testament Baptized. 4. *Paul* aptly calls it the holinesse of the lump, or Nation, and the first fruits, root-holinesse, the holinesse of the root and the branches. Of the Olive Tree and the branches, Rom. 11. 16, 17. (5.) The speciall intent of God in sending the word of the Covenant must evidence this; he sends not the Gospel unto, and for the cause of one man, to bring him in, but to gather a Church and his elect ones, by a visibly and audibly Preached Covenant to a society, to a City; to *Samaria*, Acts 8. To the *Gentiles*, Acts 13. To all Nations, Mat. 28. 19, 20. that they and their children may have right to salvation and to the means thereof, and to the Covenant, and therefore we are not curiously to inquire whether the faith of the father be real or not, if the Gospel be come to the Nation, to the House, to the Society. The Lord in one *Abraham*, in one *Cornelius*, in one *Jayler*, (whom he effectually converts as far as we can gather from the Scriptures) choises the race, house, society, nation, and gives them a Covenant-holinesse, the mans being born where the call of God is, does the turn, as much as the faith of the Parent. For by the root is not necessarily meant the Physicall root the father. For *Abraham* was not the Physicall root and father, nor *Cornelius* the Gospel of all the servants and friends in the house. But if a friend be in the house, or society, and professe the Gospel, he and his obtain right to Baptism and the means of salvation. But as touching real holinesse, it is not derived from a beleaving father, to make the son a beleever, Scripture and experience say the contrair. Nor is it internal and effectually confederacie with God, that, by which one is a son of promise, Rom. 9. and predestinate to life, a nationall favour, Nor 1. no man is chosen to life in his father, because the father is chosen :

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PART. I. *and reall and personall, are different.*

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chosen : A chosen father may have a reprobate son. 2. Election to life is not of nations or houses or societies, but of single persons. It is not said, *before the nation had done good or evil, I chose this nation all and whole, not this, but I loved this man, not this man.*

Q. *What is the formall reason and ground that any hath right to Baptism?*

Ans. If we speak of a passive right, if the *Eunuch* beleeve, *Act. 8.* and if such have received the Spirit, *Acts 10.* they may receive baptism. The *Eunuch* moves not the Question whether *Philip* should sin in baptizing him or not. The *Eunuch* was troubled to make sure his own, not *Philip's* Conversion. They who bring that Argument, *Acts 8.* and that, *Mark 16.* to prove that only such should be baptized, who beleeve actually and are come to age : They prove that the Church sinneth, if they baptize any, but such as are predestinated to life and really beleeve. For the faith that *Philip* asked for, was reall, *with all the heart*, not as the faith of *Simon Magus* : And the faith, *Mark 16. 15.* is real saving faith, that brings salvation ; *he that beleeves is saved.* 3. It can not be visible faith only, for that is in *Simon Magus*, he doth visibly so beleeve and is baptized. Yet upon that faith he was not saved, being *in the gall of bitternesse* (3.) *He that beleeves not, is damned.* The meaning must be, he that beleeves not savingly is damned : Or then he that beleeves not visibly, as *Magus*, and *Judas*, is damned, but this is most false, for *Peter* beleeves not as *Judas*, and yet he is not damned : Or then the meaning must be, he that beleeveth both really, savingly, and also professedly and visibly, is saved. And that is true, but it concludes that none are to be baptized, but both real and visible believers. 4. If it be true that none are to be baptized but Covenanted ones, as *Acts 2. 39.* And if none be Covenanted ones under the New Testament, but real believers and such as are predestinated to life, as our Anabaptists teach from *Rom. 9.* then must the Church without warrant of the Word baptize *Magus*, *Demas*, *Judas*. (5.) Then must also all *Judea*, all the Generations of vipers baptized have been both real and visible believers, for they were all baptized, *Mat. 3. 3. 4.* *Mark 1. 5.* *Luke 1. 7. 21.* Let Independents consider this, and what *D. Fnilk*, and *Mr. Cartwright*,

The faith required of these to be baptized, *Act. 8. 37.* *Mar. 16. 16* is real saving faith, not visible only.

The for-
mal ground
of bapti-
zing.

Wright, Pareus, Calvin, Beza; and our Divines speak on these places against the anticular confession of all the huge multitude. (6.) It is a wonder that any man should dream that the Eunuch made a case of conscience, Acts 8. whether it was lawfull to Philip to baptize, and not whether he himself did believe and could worthily receive the seal, Act. 8. 36. here is water (saith he) *τις οὕτως με βαπτισθήσεται.* (7.) So none can warrantably baptize any but persons dying in faith, and its not certain these have the faith that is, Acts 8. 37. Mar. 16. 16. But for the formall warrant of such as baptize: neither are the aged as the aged, nor Infants as Infants to be baptized; for so all the aged and all Infants even of Pagans are to be baptized. Nor 2. are all in Covenant, to be baptized: For such as are only really and invisibly in Covenant, and do make no profession of Christ at all, are not warrantably by the Church to be baptized. Only these whether old or young that are, *talimodo visibili federati*, such as professedly and visibly in Covenant, and called, Acts 2. 39. are warrantably baptized. Hence they must be so in Covenant, as they be called by the word of the Covenant; for they cannot be baptized against their will, Luke 7. 29. 30.

Q. What warrant is there, Act. 2. 39. for Infant Baptisme?

Ans. I shall not contend for the actuall baptizing of them at that instant. But every one of you be baptized *exasos* father and sons. Why? the promise is to you and to your children, break the Text into an hundred pieces, and blood it as men please, the Genuine Thesis which cannot be neglected, is, *These to whom the promise of the Covenant does belong, these should be baptized, ουτως ενια* But the promise of the Covenant is to you and to your children.

These to
whom the
promise is
made
should be
baptized.

But the
promise is
made to
children,
Act. 2.

Ergo, you and your children should be baptized. The assumption is the expresse words of Peter and the Proposition is Peters. Every one of you be baptized, *ουτως ενια* far to you is the promise of the Covenant. Calvin, Bullinger, Brennius, Gualther clear it. 2. Who they are, who are in the nearest capacity to be baptized, he explaines, when he sheweth, that the Covenant promise is made to these who are far off, to the *Gensiles*, whom the Lord shall call, then all that are under the call and offer of Christ in the Preached Gospel, as Prov. 9. 1, 2, 3, 4. Math. 22 *bid*

bid them come to the wedding, Luke 14. 16, 17, 18. &c. are externally in Covenant, and such to whom the Covenant is made, and should be baptized; its presumed they give some professed consent to the call and do not right down deny to come, else they should be baptized against their will. 3. *Calvine* shewes *Acts* 2. 39. that the *Anabaptists* in his time, said, the promise was made to Believers only, but the Text saith, it is made to you and to your children, to infants, to the children of the Prophets and of the Covenant made with the fathers, *Acts* 3. 25. Now what ground doe *Anabaptists* give that all infants believe, or that some believe, since to them, their children were as Pagans without Christ, without the Covenant? if to the children when they come to age and shall believe? but what need to adde, and to your believing Children? for these are not children but men of age, their fathers and they both being believers. Now *Peter* sets down two ranks, the aged who heard the word with gladnesse, and were pricked in heart, v. 37. 41. and the children, and to both the promise is made, and what ground is their to exclude sucking children? for the word, *Acts* 2. 39. is *Math.* 2. 18. *1 Cor.* 7. 14. where sure the word is taken for sucking children of whose actuall faith the Scripture speaks not. 2. The promise is to you and to your children, can have no other sense then, the promise and word of the Covenant is preached to you and to your children in you, and this is to be externally in Covenant, both under the Old and New Testament. If it have another sense it must be this, the Lord hath internally Covenanted with you the 3000. who have heard the word and with your children, and you are the spirituall seed, and sons of promise, predestinate to life eternall: as *Rom.* 9. they expone the seed in Covenant: But 1. Were all the 3000. *Ananias* and *Saphira* and their children the spirituall and chosen seed? for he commands all, whom he exhorts to repent, to be baptized: And 2. Now to *Simon Magus* and *Demas*, and numbers of such, *Peter* could not have said, the promise is made to you and to your children, if it be only made to reall and actuall believers, as they say, *Peter* therefore must owne them all whom he exhorts to repent, as the chosen seed. But if the former sense be intended (as how can it be denied?) to wit, the word of the Covenant is preached to you, an offer of Christ

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and Christs,
Rev. 11. 15.
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the Gospel Preached to the Nation, is but a Ceremony to the opposers of Infant baptism,
contrair to all ancient Prophecies, *Isa. 6. 2. 6. 19 Jer. 23. Isa. 13. 6. 6.*

is made in the preached Gospel to you. Then it cannot be denied, but the promise is to all the Reprobate in the Visible Church whether they believe or not, for Christ is preached and promises of the Covenant are preached to *Simon Magus*, to *Judas* and all the Hypocrites who stumble at the Word, to all the Pharisees, as is clear, *Math. 13. 20, 21, 22, 23. Acts 13. 44, 45. Acts 18. 5, 6. Math. 21. 43. 1 Pet. 2. 7, 8. (3.)* The promise, *I will be your God, and ye shall be my people*, must be one way expounded in the Old Testament, to wit, *you are externally only in Covenant with God*. But in the New Testament, it must have this meaning, *I will be your God*, *2 Cor. 6. 16. that is, you are all predestinate to life, and the sons, by promise, and the spirituall seed, to whom I say, I will be your God*: But so it may well be said, there were no internall Covenanters in the Old Testament, and there be none but only internall Covenanters in the New Testament, so that when the Lord sayeth, *Rev. 11. 15. The Kingdomes of the earth are mine, and my sons*. He must say, the Kingdomes, *Egypt, Assyria, Tyrus, Ethiopia, &c.* are chosen and the spirituall seed, and these Covenanted Nations and the Kingdomes of the Gentiles are all internally and effectually called, and there are no Visible Churches in the New Test. but only all invisible and saved. 4. If these words, *The promise is to you, and to your children, be limited, to as many as the Lord shall effectually call, either fathers or children.*

But Mr. Stev. Marshal judiciously observes; there is no more a Covenant-favour holden forth to their children, then to the children of Pagans; for the children of Pagans, if God effectually call them, have the promises made to them. 5. Its clear that externall Covenant-holinesse, is to these men ceremoniall holiness now out of date; and then externall calling the only means of internall and effectually calling. *Math. 22. 14. 1 Cor. 1. 18. 23, 24. Luke 15. 1, 2.* and the fixed Church-hearing of the Preached Gospel is a ceremony. 2. That God should be the God of Infants of the seed of the Jews, a mercie to fathers and sons coming from free love, *Deut. 10. 15. Gen. 17. 7. Deut. 7. 6, 7, 8.* and Prophefied as a mer-

PART. I. *for Infants Baptism, considered.*

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oy to the Gentiles by all the Prophets was a ceremony removed now in Christ. Yea 3. externall Covenanting, and adopting, and choising of Israel is no mercy, except that a Pedagogie of the Law is a mercy for a time. 4. *The promise is to you and to your children*, must be in a contradictorie way expounded, to wit, *the promise is no more made to your children so long as they are Infants, then to Devils.* Yea fathers and children not beleeving, though chosen to life, are excommunicated from Visible adoption, calling, hearing the Gospel promises, for there is no Covenanting now under the New Testament, but only internall Covenanting of the elect. 5. Young *Timothy* and children of beleeving Parents, and all the aged within the Visible Church, have no right to hear the Preached Gospel, before they beleeve and be the holy seed, more then Pagans. Yea 6. they can have no command of God, to hear the Gospel, nor any Covenant or Gospel warrand, untill they be believers, for if there were no promise made to hearing and considering the word, if they shall beleeve, while as yet they beleeve not, and untill they be effectually called, there can be no command, and no Law, to hear the Gospel and the Covenant-offer made in Christ. It shall then be no more sin for unconverted persons to *turn away their ears from the Law*, and not to hear the Gospel. 7. It were non-sense to say to men under the externally proposed Covenant, *repent, hear the Gospel, use the means, receive the seals*, and yet you have no right to hear, nor have we any warrand to baptize you, untill ye beleeve; for *there is no promise made to you, nor to your seed and children, untill first you beleeve.* And it must say there was no threatning to *Adam*, Gen. 2.17. before he sinned, and no promise to *Adam* nor to any now, *do this and live*, untill *Adam* first sinned, and first obeyed the Covenant; and so, if *John* Covenant to labour in *Peters* Vineyard, and *Peter* promise to him four pence, so he work twelve hours, otherwise he shall not pay him four pence, though *John* accept of the Covenant, and work but one hour, whereas his Covenant is to work for twelve hours, then no man can say to *John* (*work, for there is a promise made of four pence to you*) the other might deny; no such promise was made to me, except I work twelve hours. It were, sure, unfaithfull dealing to *John* to say so.

A conditional Covenant hath the compleat essence & nature of a Covenant, and they are truly in Covenant that are under it.

so. For the four pence ought not, by this Covenant, to be given to him, except he work twelve hours: but he cannot, without palpable falshood, say, I have broken no Covenant, in not working twelve hours: For though I consented to the Covenant, and began to work an hour, yet the promise was not to me simply, but to me as working twelve hours; but there is neither face nor faith in this Answer: For the fulfilling of the Covenant is only to give four pence to *John*, if he work twelve hours; But the promise and Covenant was made to him, and he hath foully broken. Yea a conditionall Covenant agreed unto and accepted, is a Covenant, if we shall (as in reason we ought) distinguish between a Covenant, in its essence and nature, and a Covenant broken or fulfilled, a Covenant or threatning, is a Covenant and threatning oblidging *Adam*, if it shall be agreed unto, by silence, as *Adam* accepted the threatning, *Gen.* 2. 17. by silence, and Professours within the Visible Church, by their professing of the Doctrine of the Gospel or Covenant of Grace, their receiving of the seals and professed hearing of the Word, are under the Covenant of Grace, and engadge themselves to obey commands, promises, threatnings, and therefore promises are as properly made to them, *Acts* 2. 39. as commands, and threatnings, exhortations, invitations, and Gospel requests are made to them. But tho the *Anabaptists* ignorantly confound the promise, and the thing promised; the Covenant, and benefits Covenantated. The promise is to you, and so are the commands, & threatnings, whether ye beleave or not, the command is to you, and layes an obligation on you, whether ye obey or obey not, and the threatnings are to you, whether ye transgress, or transgresse not. It is true, indeed, the promise, that is, the blessing promised, righteousness and eternall life is not given to you, untill ye first beleève. *Object.* Is not the promise made the same way to the aged as to the children, and the same thing required of both: The promise is to you and to your children. But the promise is made to the aged only, if they actually beleève. *Ergo*, the promise is made to the children only, if they actually beleève, and so not to Infants. *Ans.* Neither proposition nor assumption can bear weight. For the proposition, when God saith, *I will be thy God O Abraham, and the God of thy seed.* Is it needfull

full that God require the same conditions, that is actually beleeving, that he may save Father Abraham, and also actually beleeving from hearing the word of the Covenant Preached from all Infants born of Abraham and dying in Infancy, or then all these Infants so dying must be eternally damned? Nay. We beleeve many Infants (we reserve to the Holy and Glorious Lord his liberty of election and reprobation, *Rom. 9. 11, 12.*) among the Jews were saved by the Covenant of Grace, though they died Infants. And this we condemn in Anabaptists, that they show no revealed way of God of saving Infants of beleeving Parents dying in Infancy, more then Anabaptists of saving Pagans and their Infants, for to them both are alike without the Covenant of Grace and without Christ; and therefore beleeving Parents have no word of faith or of the Gospel to pray for the salvation of their Children dying in Infancie, for such prayers by Law or Gospel, or by Jesus Christ, have neither warrant in the Covenant of Works, nor in the Covenant of Grace, by their way. And yet that we are to pray, is to be gathered from *Gen. 19. 18. 2 Sam. 12. 16. Job 1. 5. Mark 15. 16. Psal. 28. 9.* and if we pray for their salvation, they must be saved by either Law or Gospel. Its not enough, to say that we may pray for savages that never heard of the Gospel, nor of the Covenant of Grace, that they may be saved. For seeing there is no name under Heaven by which men may be saved, but by the Name of Jesus, *Acts 4. 12. Joh. 14. 6.* There is no other warrant of praying for such, then that God would send them the Gospel; and since Christ prayed for Infants and blessed them, which is a praying for them, *Gen. 48. 15, 16. Deut. 33. 1. 6, 7, 8. &c. Eph. 1. 2. Gal. 1. 3. 1 Cor. 1. 3. 1 Tim. 1. 2. 2 Tim. 1. 3. See Mar. 10. 16,* he must own them as blessed in Christ in whom all the Nations of the earth are blessed, and so Covenanted with God in Christ.

2. It is false that the promise is made only to the aged, upon condition of actually beleeving. 1. It is made to their children expressly in the Text, and for the way of their beleeving, we leave it to the Lord. Nor is it true, that the promise is made to the aged, upon condition of beleeving. The promise is made to them absolutely, whether they beleeve or not. But the blessing of the promise and Covenant of Grace is given and bestowed only conditionally, of beleeving.

nally, if they beleave. The promise is absolutely made: its called conditionall from the thing conditionally given.

Obj. But is not this an approven distinction, that persons are within the Covenant, either *externally, professedly, visibly, or internally, really*, or according to the intention of God? *Ergo*, such as are externally within the Covenant, are not really & indeed within the Covenant of Grace.

Ans. The Adverbe (*really*) relates to the reall fruit of the fulfilled Covenant, and so such as are only externally within the

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Covenant, are not really within the Covenant, for God never directed, nor intended to bestow the blessing Covenanted, nor grace to perform the condition of the Covenant upon them? But they are *really* Covenanted and engaged by their consented profession to fulfill the Covenant. And as the commands and threatnings of the Covenant of Grace lay on a reall obligation, upon such as are only externally in Covenant, either to obey or suffer, so the promise of the Covenant imposes an ingagement and obligation upon such to beleave the promise, but some times, we say the promises of the Covenant of Grace are not *really* made to the Reprobate within the Visible Church, because God intends and decrees to, and for them, neither the blessing promised, nor the saving grace to fulfill the condition or to beleave. And therefore these words are figurative, *Heb. 8. 10. This is the Covenant that I will make with the house of Israel, I will write my Law in their minds, &c.* that is, this is the speciall and principall Covenanted blessing, I will give them a new heart: which must not be called a simple prediction, though a prediction it is, but it is also a real promise made absolutely to the elect, which the Lord fulfills in them: And this is called the Covenant. Because 1. they are no better then non-Covenanters upon whom the Lord bestowes not this part and blessing of the Covenant. 2. The truth is, the promise of a new heart is not made to the Visible Church, which is only Visible: but to the Elect and Invisible Church. And if Anabaptists shall expone these words, *Acts 2. 39. The promise of a new heart is made to you and to your children, upon condition that you and your children beleave*, which they cannot do untill first they have a new heart, its as good as Peter had said, *God promiseteth to you*

and

and to your children grace to beleeve, and a new heart to obey him, upon condition that you first beleeve. And that is, Gods promise to you to beleeve upon condition that ye beleeve, which is ridiculous, and therefore we cannot say that this promise of a new heart is made to all that are commanded to beleeve and repent and be baptized. For Elect and Reprobate and all are under these commands, if they be members of the Visible Church: But the promise of a new heart is not made to all within the Visible Church.

Quest. How then? Must the promise of a new heart be here excluded? And shall nothing be meant in the Word, but a promise of forgivenesse and life is made to you and your Children.

The new heart is not promised to all, who ought to repent and to be baptized.

What is promised? *Act. 2. 39.* whether a new heart be therein promised, or excluded.

Ans. I should judge it hard, to say, that were the only promise here made, the promise of a new heart is made to you all, therefore repent and be baptized. The Antecedent is not true. 2. Therefore because Peter speaks unto, and of a mixed multitude, Fathers, Children, Elect and Reprobate, who must first understand, the promise of life and forgivenesse is made to you. Ergo, all come to age, repent and be baptized. And because the promise is made to your children, therefore let them be baptized. And 3. the promise of new heart is not to be excluded, because there were in the company to whom, and of whom the Apostle Peter speaks, many Elect, in whom the old Prophecie, *Jer. 31. Ezek. 11.* was to be fulfilled; For he saith, *The promise is made to as many as the Lord shall call;* to the Gentiles, it were a sense too narrow, to exclude that promise, and therefore, as the great promise, *I will be thy God, and the God of thy seed* (which chiefly is meant, *Acts 2. 39.*) requires not the same condition in fathers and infants, nor the same condition in fathers, wives, hewers of wood, Officers and Commanders, little ones, and such as were not born, *Deu. 29.* with whom the Covenant is made. For the same faith in fathers and in infants, and faith working in the same duties cannot be required of husbands, wives, Magistrates, and hewers of wood) so neither is the promise made the same way to fathers, children, Jews near hand, and Gentiles farre off, to Elect and Reprobate.

Q. How can the promise of the Covenant, to write the Law in the

the heart, be made absolutely, and not to the Reprobate, but to the Elect only? For the Elect are only these to whom that promise is made, and yet the Reprobate are really in the Covenant of Grace, and the promise is made to them, as hath been said.

Mercies of the Covenant, are not alike and the same way promised to the Parents in covenant, to wit. Elect and Reprobate.

Ans. It is no inconvenient that the Reprobate in the Visible Church, be so under the Covenant of Grace, as some promises are made to them, and some mercies promised to them conditionally, and some reserved speciall promises of a new heart, and of perseverance belong not to them. For all the promises belong not the same way, to the parties visibly and externally, and to the parties internally and personally in Covenant with God. So the Lord promiseth life and forgiveness shall be given to these who are externally in the Covenant, providing they beleeve, but the Lord promiseth not a new heart and grace to beleeve, to these that are only externally in Covenant. And yet he promiseth both to the Elect.

Hence the Covenant must be considered two ways, *in abstracto* and formally, in the letter as a simple way of saving sinners, so they believe, so all within the Visible Church are in the Covenant of Grace, and so it contains only *the will of precept*. 2. In the *concret*, as the Lord carries on the Covenant in such and such a way, commensurably with the decrees of Election and Reprobation; As the Lord not only promises, but acts and engraves the Law in the heart, commensurably with his decree of Election, so the Elect only are under the Covenant of Grace. The word tells of no condition or work, or act to be performed by any, which if he do he shall have a new heart: and therefore the promise of the *ingraven Law in the heart*, is not a simple promise made to the Covenanters as Covenanters, for so it should be a promise to all visible Covenanters (for visible Covenanters are essentially Covenanters) but it is both a promise and a prediction, yea a reall execution or an efficacious way of fulfilling the decree of Election to such and such chosen, and specially loved of God Covenanters.

The new heart is promised to such special Covenanters, not to Covenanters in general, and as Covenanters.

2. A new heart hath a twofold consideration, one as a *duety commanded*. 2. As a *blessing promised*, as to the former, *Ezech. 18. 31. make you a new heart and a new spirit*, *Jer. 4. 4. Circumcise your heart to the Lord, take away the foreskin of your heart,*

heart, ye men of Judah, Eph. 4. 23. be renewed in the Spirit of
 your minde, Eph. 4. 14. Awake thou that sleeps and rise from the
 dead, these are either bare commands, without any Gospel strength
 given to obey, and so they are legall commands in the letter ob-
 obliging all visible Covenanters to obedience, and so, all Letter
 all Law, no Gospel strength to performe speaks poor unmixed
 Law. In this case, God repeats and craves back again from broken
 men a sound heart, which they sinfully lost in Adam, and may
 justly seek heart conformitie to his holy Law from all men. Or
 then these commands are backed with Gospel strength to obey, and
 so they are both commands and blessings promised, as Jer. 31. 33.
 This my Covenant (a Covenant and something more) shall bee
 — I will put my Law in their inward parts, and write it in their
 hearts — 34. Ezech. 11. 19. Ezech. 36. 26. Heb. 8. 6, 10, 11.
 12. so the more strength promised the more Gospel. Neither is
 there any inconvenience, to say that the Reprobate visible Cove-
 nanters are not thus, as touching the speciall promises of a new
 heart and perseverance of the Saints, really in the Covenant of
 Grace.

The new heart is considered as a duty commended. And as a blessing freely promised.

The Reprobate are not in the Covenant of Grace as touching some speciall promise.

Q. Who are they, who are to believe God shall give them a new heart
 Ans. No man is positively to believe it while God work it in him, for no man is to believe that he is predestinated to Glorie, while he first have the effects thereof in him, the hid Manna, the White Stone, the new Name. But no man is to despare or to create fatall inferences that he is Reprobate, since God begins kindly with him with a Gospel call.

CHAP. XIII.

Considerations of the Arguments from Gen. 17. Mark 10. 15, 16. Luke 18. Math. 19. Rom. 11. for Infant Baptisme.

IF God be the God of Abraham and of his seed, Gen. 17. therefore every male child shall be entered in the Covenant, by the initiall

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initiall seal of Circumcision, and so women also who eat the Pas-
s-over, which the uncircumcised might not do: and *Peter* was sent
to the Circumcision, that is, to all the Jews men and women, and
so the women is some way in the men, and they might be circum-
cised in them upon the same ground, because the same promise is
made to fathers and to children, must infants be baptized, *Acts 2.*

39. 1. This is the Lords own Argument, *Gen. 17. 7.* there were
multitudes of differences between Circumcision and Baptisme as
we grant, but in the substance nature and Theologicall essence, and
in the formall effects they are the same. We grant that Christ re-
vealed in Types, Sacrifices, to come, darkly offered may differ
from Christ as clearly offered Preached without these already abo-
lished shaddows and who is now come. Yet he is the same Saviour
to them who believed in him then and now, *Act. 10. 43. Act. 15.*
11. And we 2. argue not simply from the letter of the Covenant.
I am your God. Ergo, be baptized, for one might reply. *I am*
your God. Ergo, offer such beasts to me, it shall not follow, *But*
I am your God, and the God of your seed offering to you the same
Christ and righteousness that was offered to *Abraham* in the same
Covenant: *Ergo,* all of you be baptized who are under the same
Covenant. For,

1. Circumcision of the flesh was a seal of the Circumcision of the
heart promised in the Covenant of Grace, *Deut. 30. 6.* and of the
cutting of the foreskin thereof, *Jer. 4. 4. Jer. 9. 26. Ezech. 36.*
26, 27. and baptism is the same, *Col. 2. 11, 12. Tit. 3. 5.*

2. Circumcision is a seal of the righteousness of faith, *Rom. 4.*
11. so is baptism, as *1 Pet. 3. 21. Rom. 4. 24.*

3. Circumcision is a seal of the Covenant, and by a metonymie
called the Covenant of God in the flesh, *Gen. 17. 7, 13.* so is bap-
tisme a solemn installing of all *Samaria*, *Acts 8.* in the Christian
Covenant, and so *Acts 2. 39.*

4. Circumcision is a solemn way of instituting any in the
Church of *Israel*, so we are by one Spirit baptized into one body,
1 Cor. 12. 12, 13.

1. The command of Circumcising is as large as Covenanting, but
that is with *Abraham* the father, and his seed, *Acts 2. 39.* make
the command of being Baptized, *in as much every one of you be Bapti-*
zed,

zed, as large as the promise of the Christian Covenant, and call:
For the promise is to you and to your children, and to as many as the
Lord shall call.

2. The command supposes that all the Circumcised, the males
of eight dayes old understand not the promise of the Covenant,
the nature, use, signification, and end of the seal, and the command to
be baptized, supposeth that the children to whom the Covenant
promise is made do not understand the same as touching baptism
and the Covenant promise, *Acts 2.39.*

A compar-
ing of the
command
of Circum-
cision; and
of the
command
of baptism
in three,

3. If the positive command be generall that all these in Covenant
should be marked with the initiatorie seal of the Covenant: As
Gen. 17.7, 8. I am thy God, and the God of thy seed: Therefore
old and young be Circumcised, then there was no other command
in particular, to baptize old or young, but the institution of Ba-
ptism in place of Circumcision needfull. As touching the applica-
tion of it to persons, old or young, except the ground of externall
Covenanting stand as warranting to administrate the seal to all, so
Covenanted; Yea, and if there be a positive command and war-
rant in the New Testament to tender the Seal of Baptism to none
but to the aged, that can give an account of their faith, and do
actually beleieve; then should there be an expresse command in the
New Testament concerning Baptism as concerning the Lords Sup-
per, that every one before they be Baptized, try and examine them-
selves whether they savingly beleieve or not, before they be Ba-
ptized, otherwise they receive their own damnation, as in the Lords
Supper, for self judging and self examination, if actually beleieving
and being internally in Covenant, as these in whose heart and in-
ward part the Law of Grace must be ingraven, be the necessary
condition required in all these to whom the Church can warranta-
bly tender Baptism as the seal of the Covenant: And we require a
positive command in the New Testament, see that ye Baptize none
though they professe they be in Covenant, except such as can try
and examine whether they savingly beleieve or not: and here *A-*
nabaptists must flee to the consequences of the Word and reasons
drawn from the Covenant of Grace, as well as we, and an expresse
command they cannot flee unto, nor is it in Old or New Testament:
It should not move us, that Infants understand neither command

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nor seal, nor Covenant, for the Argument is against the Holy Ghost, and they are obliged to answer it; for Infants are as ignorant of the promises the speciall mysteries of the Gospel, as of Precepts of the Gospel. And yet the promises of the Covenant of Grace are expressely to Infants of the New Testaments *Acts 2. 39.* promise, *in parvulis*, The Gospel promise made to Abraham, *Gal. 3. 16.* The Gospel and promise of righteousness of the Spirit of Life, *Gal. 3. 17, 28, 22, 29. 23. 28. Gal. 6. 2. Rom. 4. 13. 16. 20. Rom. 9. 8. 1 Tim. 4. 8. Heb. 4. 1. Heb. 6. 12, 15. Heb. 8. 6. Heb. 9. 14. 1 John 5. 1.* is made *τοῖς τέκνοις υμῶν* to your children of the New Testament, to your Infants, if they beleeve (say they) 1. Can Infants actually beleeve? 2. Is not the promise so made to Turks, if they beleeve?

How many wicked absurdities must follow the excluding of Infants from the Covenant of Grace.

But it were an easier way to Anabaptists to say, infants under the New Testament are externally in Covenant, where as Parents beleeve, and members of the Church are followed with Covenant mercy, only because they understand not, and the administration is more spirituall under the New Testament, and faith more urged, God requires not the dipping of Infants in Rivers (a ceremony more onerous, more, truly, in women with child, virgins, diseased persons, in winter, in cold countreys, against the word, the second Command, the third, the fourth, the sixth, the seventh, then that it needs to be refuted) it being only a ceremony which they may well want. But now Infants of beleevers are casten out, for no fault, of the Covenant of Grace.

(1.) From Covenant mercy to the thousand Generation. Contrair to *Gen. 17. 7. Exod. 20. 5.*

(3.) From Covenant-prayers and Church-prayers: Contrair to *1 Sam. 12. Ps. 28. 9. Ps. 67. 1, 2. Ps. 103. 4, 5.*

(4.) From the blessing of the Lords Covenant-prefence, who dwells in the Nation, in the Kingdom, *Ps. 135. 21. Ps. 132. 13, 14. Rev. 11. 15. Isa. 19. 25. Isa. 2. 1, 2, 3. 2 Cor. 6. 16. I will dwell in them, and walk in them, and be their God, and they shall be my people. 18. And I will be a father to you, and ye shall be my sons and daughters, saith the Lord God Almighty.* Though this be spoken to all the Covenanted people of God, yet are Infants casten out of the bosome of a Covenant Father and God?

(5.) Infants

PART. I. excluding of Infants from the Covenant of Grace.

(5.) Infants are debarred from Covenant-calling and gathering in under the wings of Christ: Contrair to *Matth.* 28. 19, 20. *Matth.* 23. 37. *Psal.* 147. 19, 20. and excluded from Gods Covenant-choise: Contrair to *Deut.* 7. 6, 7, 8, 9. 13, 14. *Deut.* 10. 15. and left being heirs of wrath, a prey to Satan.

(6.) They are Excommunicated from Covenant-blessings earthly, and the Tabernacle-protection promised in the Old and New Testament: Contrair to *Deut.* 28. 4. *Lev.* 26. 6, 7, 8, 9. *Psal.* 37. 18. 22. 25, 26. *Psal.* 92. 10. *Psal.* 112. 1, 2, 3. *Ezech.* 34. 24, 25, 26. *Ezech.* 36. 29. 35, 36, 37. *Ezech.* 8. 7, 8. And in the New Testament, *Matth.* 6. 27, 28. 33. *1 Tim.* 4. 8. *Heb.* 13. 5, 6. which were nothing if our Heavenly Father provide bread, protection, safety, dwelling in the land, and our houses, to the fathers, but the children had no charter but to beggery, to the sword, to be devoured by wilde beasts and the diseases of Egypt: And the Infants have nothing from the Covenant but what Infants of *Amaleck*, and *Babylon*, *1 Sam.* 15. 1, 2. *Pf.* 137. 5. and of *Sodom* have, *Gen.* 19.

(7.) They are members of Satan, of the Kingdom of the Prince of darknesse, not members of Christs Body, since there be but two Kings, two Gods, Satan, *2 Cor.* 4. 4. *Eph.* 2. 1, 2. *Eph.* 6. 12. *Matth.* 12. 29. and Christ the King and Head of his body. And it is known that Infants within the Visible Church, suffer incursions of Devils, dreadfull diseases, death; and being without the Covenant, as Pagans; these evils must either be acts of revenging justice, and preparatorie to the judgement of eternall fire, or blessed in Christ: But if the former, they are damned, if the latter, what blessing is there without Christ?

(8.) Being without the Covenant. 1. Infants cannot be chosen and predestinate in Christ to salvation, as *Eph.* 1. 4. *Rom.* 9. 11. nor given to Christ to be saved Covenant-wayes, as *John* 17. 2. *John* 6. 39. nor loved from eternity, nor in time, as Arminians teach, 9. 10. and so must be carried in Christ to Heaven or Hell, or rather to a mid place, without God or providence, or decrees, or fore-knowledge, or counsel of God. 2. They being without the Gospel-Covenant, cannot be redeemed by Jesus Christ his Blood, but some other way: Contrair to *Acts* 4. 12. 3. If Infants be born without sin, as Anabaptists teach, they die, and go either to Heaven, or

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John p. 2. Thes.

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as Infants,
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God is not

and so Christ took not on him their nature, and is not their Savi-
our: or they go to everlasting torment, and yet never sinned, which
is repugnant to Divine Justice: Or to some third place of which
the Scripture speaks not. And yet the word saith, *Rev. 20. 12.*
that the dead small and great shall stand before God, and shall be
judged. And the Scripture saith Infants are capable of punishment,
and of being cut off, and the Parents punished in them, and they
bear Covenant-wrath in their Parents: As is clear in the seed of

Jeroboam, of Ahab, of others, Exod. 20. 5. Gen. 17. 14. 4.
Neither remission of sins, Justification, nor life eternall, nor Son-
ship, nor Adoption in Christs suffering death, and in the Blood of
the everlasting Covenant, can belong to Infants if they be without
the Covenant.

9. Nor can children be capable of being blessed of Christ, or of
his laying on of hands. As *Mark 10.* if they be not under the N.
Test. capable of Covenant-grace: And it is to be minded, that
Covenanting Parents, *Luke 18.*

1. Such as came to him to be cured of their diseases, and belee-
ved him to be the *Messiah*, the Son of *David*, as the blind call
him, *Mat. 20.* and the woman of *Canaan*, *Mat. 15. Luk 18. 15.*
was brought to him little Children, as *Mat. 8. 16. Mat. 9.*
Luk. 4. 40. they brought the sick.

2. The children were not diseased, nor possessed: And the Pa-
rents being desirous they might be blessed, as the event proved, it
is clear they were not children of heathen, but members of the
Visible Church.

3. *τὸν δὲ τοῦτον* Of such is the Kingdom of God, *Luk. 18. 16.* we can-
not think that his meaning is of such as such, is the Kingdome of
God, as if all Infants of Jew and Heathen, belonged as subjects to
the Visible Church, for then the Infants of all Heathen should be
Covenanted members of the Visible Church, and yet their Parents
are without the Visible Church, and when they grow to age, they
should without any scandall be Excommunicate, which were mon-
strous, nor can the Invisible Kingdom of God be of such, as if all
Infants, because Infants were saved. Nor,

4. Can the taking of them be a meer Embleme that such were
blessed, for so, beside that Doves and Lambs, for meeknesse are
capable

PART. I. touching Christs blessing of children, opened.

capable of being taken in the armes of Christ and blessed, Christ bids them, in all times coming, be suffered to come, and not forbidden. v. 16. which saith he desired the whole spece of Infants of the Visible Church to be brought to him. Nor doth Christ make acts of Emblems ordinary, but he will have children at all time to come to him: *forbid them not*; He once cursed the fig tree, that was an Embleme: and did but once wash his Disciples feet, and that was an Embleme. And,

5. He could not mean, that only Infants predestinate to glory, should be suffered to come: For he saith indifferently *δέξτε τὰ παιδια* *suffer little children to come*: Now he should then have given marks to discern predestinate children and suffer them. (2.) And receive them only as *Disciples, in my Name*, Mar. 6. 36, 37. (3.) He should have laid his hands upon some Infants, as predestinate to glory, and forbidden others to come. And the Parents should have known what children are predestinate to life, and should come, and what not.

6. The Text evidences that the Disciples had a prejudice and a carnall one, at infants, thinking, they understood nothing of Christ and of the Kingdom of Grace. The Disciples *ἐπιτιμῶντες* *rebuked these that brought them*: as *Anabaptists* do. And Christ rebukes them and institutes infants of beleiving Parents as members of the Visible Church.

7. Nor was it extraordinary, when Christ said *suffer little Children to come*, but he would have the spece instated members of such a Kingdom. *Ergo*, some of the kind must be saved and examples must be verified (saith Mr. Cobbet judiciously) in some particulars.

8. *Of such is the Kingdome of God*, of such in Covenant relation is the Kingdome of God, of such subjects. For if Christs reason be, of such for humilitie, meeknesse, want of malice, and in-vy, as 1 Pet. 2. 1, 2, 3. Math. 18. Psal. 131. 1, 2. *is the Kingdome of God*: he must mean by the Kingdome of God, the Kingdome of Glory and the triumphing Church, this sense is refused by *Anabaptists*. 1. The Infants of Pagans and of all men, by nature, within and without the Church are as well marked resemblances of converts, as they. And we must say that Christ would have taken

Infants
neither ca-
pable of
heaven or
hell by this
way.

Infants sa-
ved with-
out Christ,
not capable
of Grace,
of remissi-
on, justifi-
cation

and so Christ took not on him their nature, and is not their Savi-
our: or they go to everlasting torment, and yet never sinned, which
is repugnant to Divine Justice: Or to some third place of which
the Scripture speaks not. And yet the word saith, *Rev. 20. 12.*
that the dead small and great shall stand before God, and shall be
judged. And the Scripture saith Infants are capable of punishment,
and of being cut off, and the Parents punished in them, and they
bear Covenant-wrath in their Parents: As is clear in the seed of

Jeroboam, of Ahab, of others, Exod. 20. 5. Gen. 17. 14. 4.
Neither remission of sins, Justification, nor life eternal, nor Son-
ship, nor Adoption in Christs suffering death, and in the Blood of
the everlasting Covenant, can belong to Infants if they be without
the Covenant.

9. Nor can children be capable of being blessed of Christ, or of
his laying on of hands. As *Mark 10.* if they be not under the N.
Test. capable of Covenant-grace: And it is to be minded, that
Covenanting Parents, *Luke 18.*

1. Such as came to him to be cured of their diseases, and belee-
ved him to be the *Messiah*, the Son of *David*, as the blind call
him, *Mat. 20.* and the woman of *Canaan*, *Mat. 15. Luk 18. 15.*
wherein brought to him little Children, as *Mat. 8. 16. Mat. 9.*
2. *Luk 4. 40.* they brought the sick.

2. The children were not diseased, nor possessed: And the Pa-
rents being desirous they might be blessed, as the event proved, it
is clear they were not children of heathen, but members of the
Visible Church.

Of the
children
brought to
Christ.

3. τῶν δὲ τῶν τῶν *Of such is the Kingdom of God, Luk. 18. 16.* we can-
not think that his meaning is of such as such, is the Kingdome of
God, as if all Infants of Jew and Heathen, belonged as subjects to
the Visible Church, for then the Infants of all Heathen should be
Covenanted members of the Visible Church, and yet their Parents
are without the Visible Church, and when they grow to age, they
should without any scandall be Excommunicate, which were mon-
struous, nor can the Invisible Kingdom of God be of such, as if all
Infants, because Infants were saved. Nor,

Of Infants
as Infants,
the King-
dome of
God is not.

4. Can the taking of them be a meer Embleme that such were
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ken in his arms, and blessed all the Pagan Infants, and when they grow to age they should be for no fault, but for age only, Excommunicate from the blessing, for Pagan Infants as well resemble humility and harmlesse-ness (if only the personall qualifications of converts, and heart-converts, not the Covenant and Church-holinesse of visible Professours, be here meant) as Infants within the Visible Church.

Hieronymus
in *crepant.*
non quia
nolent iis
salvatoris
manu & vo-
ce benedici:
sed quod non
dum haben-
tes plenissi-
mam fidem
putarent e-
um in simi-
litudinem a-
liorum homi-
num impor-
tunitate las-
sari.

Chryso-
Hom. disci-
puli expelle-
bant pueros
causa digni-
tatis Christi.

Christ's tak-
ing in his
armes the
children &
blessing
them, did
not act
mere re-
semblances
and Em-
blems.
The effica-
cy of Christ's
blessing
the chil-
dren.

9. There was no other designe and purpose in Christ, in that emphatick expression, *forbid them not to come* *as* *Math. 19.*
14. as *Luke 18. 16.* to me their Saviour, as well as the Saviour of the aged, but to hold forth the common interest of the whole spece of infants (*ra* *masia*) within the Visible Church, their Covenant interest in Christ, for there is no imaginable reason, but the conceit of want of understanding (the prejudice of *Anabaptists* only) why the Disciples should have aimed to debar them or any poor sinners from access to the Saviour of sinners.

10 Christ took them in his armes, layed his hands on them, blessed them. Now this was a personall reall favour bestowed upon infants, had infants been meer symbolick and doctrinall resemblances of the humilitie of reall converts, and the young ones as much without the Covenant as Pagans, and as incapable of Covenant grace and Covenant seals, because void of actuall faith now under the new Gospel administration, as horses or beasts, let the opposites of their Baptisme show what sort of blessing it was, that Christ bestowed upon them, if it be not: 1. Of more value then *Jacobs* blessing of *Ephraim* and *Manasseh*, or at least as reall, and certain, Christ the Lord from heaven must as Sovereigne, who had power to curse the fig tree and it withered, by his Sovereigne power have blessed, in them, the whole race of infants in the Visible Church, and declared them Covenanted Church members under the New Testament in this eminent act of blessing the children and in commanding that all such might have free access to him as King, since the young ones were Subjects of the *Kingdome of God*, as well as the aged, and expressly forbids, that in time to come, they be hindered to come to him, *Mark 10. 14. Luk. 18. 16. Math. 19. 14.* and three Evangelists are three sufficient witnesses. (2.) Christ the Lord is the Supreme and Sovereigne Lord of blessing and cursing.

PART. I. touching Christs blessing of Infants, opened.

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sing: for in him all the Nations of the earth, and with them,
 young ones a considerable part of the Covenanted Nations, must
 be blessed. (3.) If Isaac blessed Jacob, and he must be blessed,
 Gen. 27. 29. 33. and Jacob blessed the twelve Tribes, Gen. 49. 28.
 and Moses the man of God blessed Israel, before his death, Deut.
 33. 1, 2. &c. with Covenant blessings, and they were really bles-
 sed, Christ must as really with Covenant blessings, have, in this,
 blessed the whole race of infants of Covenanting parents, except
 Anabaptists say that it was some complementall salutation, for the
 fashion that Christ bestowed upon infants, when the Evangelists
 say, he blessed them, Math. 19. 13. *ἡμεῖς ἐβλῆκαμεν* Mark 10. 16. *ἡμεῖς ἐβλῆκαμεν*
 4. by the glosse of the Adversaries. Christ blessed them
 symbolick and doctrinall resemblances of the humilitie and docility
 of reall converts, and they were blessed as meer signes, as the Ele-
 ments in the Sacraments are blessed, or as new made crucifixes are
 blessed and dedicated to divine worship, as resemblances of Christ
 crucified; and as Popish Images are symbolically blessed, a strange
 devise are rather a strong delusion. 4. If Christ prayed for infants
 as Matthew sayeth the mothers or parents sought that of him,
 Math. 19. 13. his prayers must be grounded upon the word of the
 Covenant, and what could he seek for infants peace in these, but
 Covenant mercies and salvation: for Christ was not to work a mi-
 racle upon them, and he satisfied the desires of these, who brought
 them on their armes, and therefore could not go on their feet
 nor give a confession of their faith, they were born as the man sick
 of the palfie, Math. 9. 2. (5.) Now as Christ is always hard
 in his prayes, Joh. 11. 42. so his blessing he bestowed upon them
 (though Anabaptists will have them without Christ and the Co-
 venant and under the curse of God) must either be a blessing of
 the Covenant of Grace, or of the Covenant of Works, for a third
 sort of blessing the Scripture knows not: Moses takes all blessings
 up in these two, Deut. 27. 12, 15, 16. Deut. 28. 2, 3, 15, 16. Deut.
 30. 19. I set before you life and death, blessing and cursing, and so
 doeth Paul, Gal. 3. 10, 13, 14. Heb. 6. 7, 8, 14, 15. But Christ
 could not bestow the Law blessing of Works upon these infants, for
 they had not fulfilled the Law in their persons, nor can infants or
 any flesh be justified by the Law, Rom. 3. 20. therefore must Christ
 have

They came
 that hee
 should pray
 for them.

Christs
 blessing of
 the chil-
 dren nor as
 when the
 elements
 are conse-
 crate.

His bles-
 sing either
 a Law bles-
 sing, or a
 blessing of
 the Cove-
 nant of
 Grace.

have bestowed upon them the blessing of the Covenant of Grace, Gal. 3. 14. Heb. 6. 14. let it be the blessing of remission and life, or reall right to the Kingdome of God, it is a blessing of the Covenant. 6. The faith of the parents that brought them is holden forth, Math. 19. 13. *Then were little children brought unto him, that he might lay his hands on them and pray:* then had they faith in Christ, that his praying and blessing should be availeable to infants, its a conjecture that they came with a may be, or as Mr. Cobbet well sayeth, a faith grounded upon a possibilitie of Election separated from the Covenant, that is secret, and the Covenant revealed, and so this, not election abstracted from that, can be the ground of faith, Deut. 29. 29. and when Christ saith, Math. 18. 4, 10. that little ones Angels behold the face of his Father, and the Holy Ghost saith, Heb. 1. 13. that Angels are Ministring Spirits, *δια τοὺς μέλλοντας κληρονομεῖν σωτηρίαν.* For these that shall by heritage or lot enjoy salvation. Its clear infants have their share of salvation, and by Covenant it must be. As also the blessed seed is promised to Adam before he have a child, and to his seed: To Seth, Japhet, Isaac, Jacob, Abraham, when Cainan, Cham, Ishmael, Esau, Abrahams Idolatrous house, to David, when his brethren are refused, and to these as heads of Generations, when contrare Generations, and the houses of Cainan, Cham, Ishmael, are rejected: Hence the house of Israel, the seed of Israel, the seed of Jacob, and there shall be added to the Gentiles, Isa. 49. who shall bring in to the Church their sons and their daughters upon their shoulders, 22. Isa. 54. 1. Sing O barren — for mee are the children of the desolate then of the married wife saith the Lord, Isa. 60. 4. Lift up thine eyes round about, and see, all they gather themselves about, they shall come to thee: thy sons shall come from far, and thy sons shall be nourished at thy side. Israel marrying and Israel according to the flesh is the holy seed, Neh. 7. 61. Neh. 9. 2. the holy seed have mingled with the heathen. 1 Chron. 16. 13. O ye seed of Israel his servants, ye children of Jacob whom he hath chosen, be mindfull of his Covenant. And this holinesse by external Covenanting is extended to the Gentiles, 1 Cor. 7. 14. But now are your children holy; and its holinesse the Jews to be called in, Rom. 11. 16. If the first fruit be holy, the lump is also holy:

A Covenanted seed is prophesied to be added to the Jews under the New Testament.

and

Page I. belongs to infants under the New Test.
 and is prophesied in the scriptures. So it is prophesied
 in the scriptures that the seed shall be known among the Gentiles, and
 that they shall acknowledge them. All that see them shall acknow-
 ledge them, and shall say that the Lord hath blessed. 6.
 And they shall call them the holy people, (holy by Covenant
 with God, because in Covenant visibly with God) men
 shall call them the ministers of our God: They shall see the riches of
 their glory, and in their glory shall go boast your fathers. Isa. 62. 2.
 They shall be called by a new name, which the mouth of the Lord
 hath named. 7. 11. And they shall call them the holy people,
 the beloved of the Lord: And thou shalt be called, Sought out,
 a City not forsaken. Isa. 65. 20. As the days of a tree, are
 the days of my people: and mine Elect (by calling) shall long
 enjoy the work of their hands. Sure he prophesied of a visibly
 Covenanted people under the New Testament: For he adds, 9. 23.
 They shall not labour in vain, nor bring forth in troubles for they
 shall be the blessed of the Lord, and their off-spring with
 them. Now to my Godly Reader, there is here. 1. a Prophe-
 cy to be fulfilled of the Gentiles brought in, as is clear, Isa. 61.
 1. 1. 2. Luke 4. applies that Text to himself. And 9.
 Their feet shall be known among the Gentiles. Isa. 62. 2. The
 Gentiles shall see by Righteousness. And for Chapter 65. 1. 2, 3, 4.
 Paul expounds it of the in-coming of the Gentiles, Rom. 9. 24. 26.
 Rom. 10. 20. Eph. 2. 11. 13. Rom. 15. 20. (2.) He speaks of a
 Visible Church and of their seed, known among the Gentiles, all
 that see them shall acknowledge them, that they are the seed which
 the Lord hath blessed, Isa. 61. 9. But they did not see the White
 Stone (the seal of their election) and a new Name which none
 can read but he that receives it, Rev. 2. 17. And they see them
 a seed and off-spring of the Covenanted people of God. Isa. 62. 2.
 They shall call them the holy people: then they must judge them
 a Visible Church. But a Church of such as are predestinate to glo-
 ry, they cannot see them to be. (3.) Isa. 55. They are a Vi-
 sible Church. 21. They shall build houses and inhabit them
 22. They shall not build and another inhabit them, They shall not plant
 and another eat. And the reason is, 23. Because they are
 (they shall be, in a Prophecy under the New Testament) the
 seed

There is
 Covenan-
 ted visible
 seed pro-
 phesied to
 be under
 the N. T.

seed of the blessed of the Lord, and their off-spring with them
Jer. 23. 22. As the Host of Heaven cannot be numbered, neither
 the sand of the sea measured, so will I multiply the seed of David.
 What seed? The visible seed: *And the Levites that Minister*

Calv. in loc. unto me, will I multiply: He alludes to the promise made to
Hac promiss. Abraham, of multiplying his seed, *Gen. 13. 15. Gen. 15. 5. Gen.*
17. 17. And this promise made to Abraham (saith Calvin) be-
data ad to- longs to them all, and he would have them not to doubt of the re-
rum populi stituted of the people to their own Land. Now the people
corpus spe- Levites, and house of David were never so multiplied in the Jews,
habuit. after the deliverance from Babylon, and therefore must be exten-
 ded to the New Testament. And if God establish Davids seed for
 ever, *Psal. 89. 4.* And the seed of his people shall possess the gates
 of their enemies, *Gen. 24. 60.* And if he powre his Spirit upon the
 seed of Jacob, *Isai. 44. 3.* and Circumcise the heart of the seed of
 his people, *Deut. 30. 6.* and put his words in the mouth of the seed
 of his people, and their seeds seed for ever, *Isai. 59. 21.* And the

The Cove-
 nant pro-
 mise is
 prophesied
 to belong
 to such a
 certain seed
 If there be
 not a Co-
 venanted
 seed under
 the New
 Test. the
 children of
 believers
 under the
 New Test.
 must be a
 cursed seed

seed of the righteous be blessed on earth, *Psal. 37. 36.* not simply be-
 cause they are a seed (for the whole seed of man should be blef-
 sed, if so) but because they are the seed of his servants, *Psal. 69.*
36. of the Jews, Esther 6. 13. the Children of his Servants, Psal.
103. 28. See *Jer. 31. 35, 36, 37. Isa. 6. 13.* because the seed of A-
 braham, and in the Covenant made with Abraham, *Exod. 2. 24.*
2 Kings 13. 33. Psal. 105. 8, 9. Psal. 111. 5, 9. Gen. 17. 2, 7, 9. Lev.
26. 42, 45. Ezek. 16. 60. Luke 1. 72. Exod. 6. 4. Deut. 8. 18, &c.
 Then must the Covenant be established under the New Testament
 with the Visible seed; and if there were an abridging and contra-
 cting of this favour to the Elect only, it would have been shewed,
 and the Charter of reservation and exception must have been pen-
 ned in the Old or New Testament. 2. Otherwise the seed of all
 Gentiles called in to Christ by the Preached Gospel, must be visi-
 bly cursed of God, cut off from the people of God, separated from
 the Lord, from the Congregation of his people, not to the tenth
 Generation only as the Ammonite, the Moabite, the Bastard,
Deut. 23. 1, 2, 3. and Excommunicated out of the Camp as unclean,
 nor should Christians marry or Covenant with them: As *Deut.*
23. 14. Lev. 23. 43, 44, 45, 46. Deut. 7. 1, 2, 3. Exod. 34. 15, 16.
1 King.

Exod. 11. 1. Exod. 9. 1. 28. Nehem. 13. 23. Judg. 3. 6, 7. 17. Judg. 3. 6, 7. 17. Except there be some middle between a cursed and a blessed seed, as in the Church, and in Covenant, and the seed of the serpent, of Hobbies, without the Covenant. 2. A middle between the Kingdom of darknesse, of Satan, and the Kingdom of God of his dear Son: Contrair to Eph. 2. 2, 3, 4. Acts 26. 18. Gal. 1. 23, 24. 1 Pet. 2. 9, 10. Eph. 5. 8. which is unknown to Scripture. Yes the Covenant is made to Christ and his seed, Gal. 3. 29. and the same blessings of Abraham, comes on us Gentiles, Gal. 3. 23, 24. But he and all his seed were blessed and in grace by the externall call of the Covenant. Ezek. 16. 1, 2, 3, 4, 5, 6, 7, 8. Deut. 7. 7, 8. Rom. 10. 25. I will call them my people that were not my people, and her beloved which was not beloved. And this externall calling is of Grace and so Grace, no merit, as well as predestination to life is grace, or for grace. For whosoever are called, not because Elect, but because freely loved of such a God and without merit called, Father and Son, they are in a state of grace: But so are all within the Visible Church. If any object, by Christ comming all the Nations old and young are not become the Nations of the Lord and of his Christ, but only true Believers, even by our Doctrine.

Its a state of comon grace to be within the Visible Church.

Ans. They are become the Kingdoms of the Lord, not only because they are truly converted, but because they are the chosen of God in the Office-house of Christ, and Christ reigns over them by the Scepter of his Word whom he is to convert. And external Covenanting with God is of it self free Grace and a singular favour bestowed of God, Psal. 147. 19, 20. Deut. 5. 1, 2. Mat. 21. 42, 43. Luke 14. 16, 21.

1. It is free Grace that God will have hypocrites and real infidels to beget children to him that are internally in Covenant with him; and fills up the number of the Elect by Reprobate Parents who are instrumentall to the in-coming in the world, and into the Visible Church, of many Heirs of Glory: and in so doing there is a Church right communicated from Reprobate Parents to their Children, that are Heirs of Glory.

Its grace that Reprobates are instrumentall to the in-coming to the world and to the Visible Church of the heirs of glory.

2. Externall Covenanting goes before internall Covenanting, at the meane before the end, and the cause before the effect: For

faith comes by hearing of a sent Preacher, Rom. 10. 14. and the Preaching of the Gospel is a saving means of begetting a new heart and of a new spirit: Hence 1. All must be first externally in Covenant, before they can be internally and really in Covenant. 2. God is a God simply to some, and no more but a God to them in regard of outward Church priviledges, as the Word, Seals, Protection, Peace, Hedge of Discipline, his planting and watering by a Ministry. But he is, to speak so, more than a God to others.

God is a
God in
truth to
some, and
how to o-
thers.

Hos. 2. 19. I will betroth thee unto me for ever, yea I will be true to thee unto me in righteousness, in judgement, and in loving kindness, and in mercy. Now the Lord is joynd to back-sliding Israel, in an externall marriage Covenant: But *Jer. 3. 14. not in righteousness, in loving kindness and mercy, in reference to the rotten party.* In regard of which he saith, *v. 5. Plead with your mother, plead: for she is not my wife, neither am I her husband.* *Zech. 8. 7. Thus saith the Lord, I will save my people from the East Country, and from the West Country.* 8. *And I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God, in truth and in righteousness.* Then he is not to all a God in truth and righteousness, fulfilling the first and substantiall promise of ingraiving the Law in the heart, not that he keeps not Covenant even to external confederates, to wit, the conditionall Covenant, for if they should beleeve they should be saved; but he promised not a new heart, and faith to them. 3. Because he is a God external to the Elect, and that of free Grace; therefore he is a God in truth and righteousness, to ingrave his Law in their hearts. But externall confederation is not the adequate cause, for then he should give a new heart to all, with whom he externally Covenants, but the adequate cause is confederation external *satis modo*, out of his discriminating love and free grace he is a God to some. 4. He is a God to his Elect that he may ingrave his Law in their hearts and inward parts: so that the promising to be a God *satis modo*, is the cause, and the ingraiving of a new heart is the effect. *Jer. 31. 33. Jer. 32. 38. And they shall be my people, and I will be their God. That is the cause.* 39. *I will give them one heart, and one way, that they may fear me for ever; for the good of them and of their children*

The cause
why he be-
lieveth is
cause God
is the end
then in
Covenant
with us.

Part. I. *which [are] internal, with others.*

But after them. See the same order, *Exod. 12. 19, 10.* though demands by not in that order there and here. And *Heb. 8. 10.* God is not then a God to any, because they have a clean heart, all the Law is laid down for them they should be in Covenant, before they be in Covenant; And so this is true (because he is our God in truth and righteousness, therefore we believe) but this is not true (because we believe, therefore he is our God) except we argue from the effect to the cause.

But to return: *Calvin on Matth. 19. 14.* We hence gather that the grace of Christ is extended to Infants age, for whose man-kind had perished. *Beza, Infants are also comprehended in the first Covenant.* Parents, its unlawful to abridge these from baptism and the Church, whom Christ bids come to him, &c. *Obj.* But Christ commands not they be baptized. *Ans.* Nor doth Christ in this place command the Parents to bring them up in the nurture and admonition of the Lord: Nor speak the Evangelists of any Parentall duty; shall we from that conclude, it was not Christ's mind that the Parents take care of the fourth & fifth Command? Parents saith, it was neither time nor place. *Mat. 28.*

19. he bids baptize all. 3. He who prayed for them, blessed them, laid his hands upon them, invited them to bring Infants to him (of all which Infants were as uncapable, as of the use and ends of Baptism and of actual confession of sin and of believing) judged they ought be Baptized. 4. Its never to be found where any are Baptized, but the Head of the Family is Baptized: And when we read that houses were Baptized, *1 Cor. 1. 16. Acts 16. 33.* There is no more ground to say Infants are not Baptized, then to say when the Lord saith to *Abraham, Gen. 12. 2. I will bless thee, and multiply thy name great.* And *22. 17. in blessing I will bless thee.* And when the Lord saith, *Isa. 19. 25. blessed be Egypt my people;* he should mean, he would bless *Abraham*, not his seed, and that he intends to bless the aged of Egypt, and of *Assyria* but not their seed and infants. because they understand not what a blessing of God means; and yet the fruit of the womb and the seed are said to be blessed, *Psal. 34. 26. Deut. 7. 13.* and God is intreated to bless *Israel*, and to bless *David's house, Psal. 28. 9. Psal. 67. 1. Deut. 26. 16. 2 Sam. 7. 29.* the meaning should

Calvin.
unde Colli-
gimus ad
hanc quoque
etatem ex-
tendi ejus
gratiam.
Quid vero
illis precium
est nisi ut re-
ciperentur
inter Dei
filios?

*Beza, Ipsi quoque In-
fantes in
gratuito Dei
fœdere com-
prehendun-
tur.*

The Cove-
nant bles-
sing of the
house, is the
Covenant
blessing of
the seed.

not

The Covenant-blessing on the house and root, PART. I.

not be that God would bless the young Infants and Children in Israel and in Davids house: And when Jacob is said to provide for his own house, *Gen. 30. 30.* And the beleever to provide for his Family, *1 Tim. 5. 8.* the meaning should be that they should provide for the aged of the house, who understood what provision is, but should not provide for the young ones, who can not know what it is to be hungry to morrow. To say young ones are not capable of Baptism, is to begge the Question. For (1.) all Israel were Baptized in the Sea and in the Cloud, old and young, *1 Cor. 10. 1, 2.* (2.) All Israel old and young are capable of the blessing Covenanted, *Psal. 33. 9. Psal. 67. 1, 3.* and so of the seal: *Anabaptists* grant (as they must) if Infants be in Covenant, they ought to receive the Seal of the Covenant. Lastly, how is it that by baptized houses, must be meant only these come to age who can actually beleve?

The place, *Rom. 11. 16.* if the root be holy, so the branches, opened.

The Jews, *Rom. 11. 16.* are holy root and branch, first fruit and lump, fathers and children, and the Jews shall be brought in again. Why? The Generation to come in is holy, for the Covenant made with their fathers. Well say *Anabaptists*, but notwithstanding of the federall holinesse you talk of, *Rom. 11. 16.* that gives not right to the casten off to be Baptized, and admitted to Church privileges; for the casten off are no Church, and have no Church privilege, your federall holinesse then must be a dream.

The Jews to be born are intentionally holy in the root and when they are born, they shall be actually holy.

Ans. But these to come in, and to be re-ingrafted are holy, intentionally, in the decree of God, because of their beloved fathers, and when God shall call them, the same Covenant made with Abraham gives them right; and these branches not in being, and the unborn Generation are only intentionally holy by this federall holinesse, and they shall be actually holy, when they shall be born, but it followeth not, but the present Generation not broken off through unbelief, as Paul and others called by the name of election, *Rom. 11. 7.* have right, because of their fathers. For God hath not cast off his people, whom he hath fore-known. For I am an Israelite (saith Paul; *2. 1. 2.*) of the seed of Abraham, and there are thousands of Jews now hid, as in Elias his time, who bowed not their knee to Baal, but the body of them, the great bulk is fallen away and cut off. Hence the Jews are holy federally,

and

PART. I. *is also upon the seed.*

and not holy, beloved of the fathers federally, and not beloved federally, holy and keep Church right to Baptism, and Ordinances, in regard of the founder and invisible part: And not holy federally nor having any Church right to Baptism, in regard of the wilfully broken off body; that crucified Christ and stand to their fathers bloody deed, these have no more Church-part nor portion to Ordinances, then *Simon Magus, Acts 8.* notwithstanding of their carnall descent from *Abraham.*

And when God made the Covenant with *Abraham, Gen. 17.* and renewed the same, *Deut. 29.* he made it with these who were not there standing, *v. 14, 15.* not with you only, &c. but virtually, radically with us Gentiles, who were not then born, as touching the substantialls, for Priest-hood, Law-service, Types, Sacrifices, Circumcision, yea Baptism, the Lords Supper, Pastors, Teachers, Elders to rule, Deacons, were all accidents, to the substance of the Covenant, to wit, to believe in Christ and to obtain righteousness and life by Christ: As the same way to the same City hath other hedges, way-marks, bridges, this year which it had not 500. years agoe. And look as a father that knowes he shall beget so many hundred sons who shall all be Kings, and have the same royall inheritance, writeth a Charter intituling them all, before they be born, to the same inheritance: They have all virtuell and radicall right ere they be born, with the first heir; And when they are born, he makes not another Covenant with them: So *Deut. 29. 14, 15.* he sayeth not, He shall make another Covenant with these when they shall be born: but *I make a Covenant with you, and with these that are not born.* Hence by way of excellency he calleth it the Covenant, the Covenant of the Lord, *Jer. 23. 9.* *Deut. 4. 23.* *Josh. 23. 16.* My Covenant, saith the Lord, *Gen. 17. 7, 9, 10.* *Exod. 19. 5.* *Psal. 50. 16.* His Covenant, *Psal. 105. 8.* He remembred his Covenant for ever, *Psal. 111. 5.* He will remember his Covenant for ever, *5. 9.* His Covenant with *Abraham, Isaac and Jacob, 2 King. 13. 23.* When *Hazael* King of Syria oppressed *Israel*, in their saddest afflictions, *Levit. 26. 42, 43.* The Scripture is called the Book of the Covenant, *Exod. 24. 7.* *2 King. 23. 4.* *2 Chron. 34. 30, 31.* The Question is easily determined, it can be the Book of no Covenant, but of that made with *Abraham, the oath*

The same Covenant in the substantialls, is in the Old and New Test.

The one *hath unto Jacob*; 1 Chron. 16. 16. 17. Psal. 105. 9. Jer. 11. 5. *Dauid*. 9. 11. Luke 1. 73. Heb. 6. 15. 17. and to the fathers, *the everlasting Covenant*, Gen. 9. 16. Gen. 17. 9. 10. which relates to *Adam* also, *Leuit.* 24. 8. *Abrah.* 23. 5. *made unto David*, 1 Chron. 16. 17. Psal. 105. 10. Isa. 61. 8. Heb. 13. 20. which cannot be, by way of excellency in the Old and New Test.

A short opening of
Rom. 15. 17

And we would remember that *Rom. 11. Paul* proves 1. God hath not casten off the Jews wholly. 1. *Arg.* Because I *Paul* am a Jew, and he hath not casten me off: *Ergo* in one the Covenant may stand. 2. From the unchangeableness, God hath foreknown them. 3. From the example of the Church in the dayes of *Elihu*. By way of predestination, it is true many are fallen off: but as then seven thousand were in Israel who bowed not their knee to Baal, so now; Because the election of grace doth not fall now, or then. Then saith he, *not of works*. He reconceals that he saith with what before, by a preoccupation: And have all the Jews fallen short of righteousness? and he answers, All are not fallen short. *The question*, that is, the elected have obtained righteousness, the rest not. 2. To make way to exhort the Gentiles to walk worthy of the place and room of the Jews, He speaks some more of the doctrine of Reprobation, as he spake, *Ch. 9.* of eternal predestination, and of 3. The casting out of the Jews, and of their blinding and hardening. They have fallen in Gods decree, not that they may utterly fall. 3. That the Gentiles may be provoked by their fall.

Hence by diverse Arguments he proves that the Jews shall be brought in again to Christ 1. From four ends of the Jews fall, *v. 11.* (2.) To provoke them to come in, *v. 11.* (3.) That some may be saved. 4. For the riches of the worlds salvation. Whence the magnifying of *Pauls* Ministry, *v. 13, 14.* 2. *Arg.* From the great fruit; If their fall be the riches of the world, their incomming again must be the resurrection from the grave of the buried unbelieving world, *v. 15.*

3. *Arg.* They must be brought in. These who are holy separated

ted from the world, for the Covenant-call of God, must be brought
 again: But so is Israel. The Assumption he proves by parts: 1.
 The staffe and root of Israel is holy; the Fathers were the Cove-
 nant-people; the line, root, and all the Old Testament sayeth:
 then the posterity: the first fruits, the branches partly born, part-
 ly to be born, must be holy Covenant-ways: The tree, root and
 branches are holy and of the same nature: That since the branches
 have right to Christ, to the Covenant, to Baptisme and the seals.
 Hence Anabaptists, without all reason, say that he speaks not of
 feall and externall holinesse, but of reall, internall and true ho-
 linesse, only of the invisible body predestinated to life: for though
 invisible holinesse cannot be excluded, except we exclude the ho-
 linesse of Abraham, Isaac and Jacob, who were without doubt
 a part of the root: yet he must be taken to speak of that holinesse
 of the Covenant and Church, as made visible and of the visible col-
 lective body of the Jews, not of only reall and invisible holinesse.
 2. Because this was true in the dayes of Elias, if the root be holy
 the branches are holy; And it is a New Testament-Truth of perpe-
 all verity, If the Fathers be holy so must the Sons. The Fathers
 have Church-right to Circumcision, to Baptisme, to the Pascheover,
 and to the Lords Supper, so have the Children: but it is most false
 of the invisible myall body and root only, and of reall and in-
 ternall holinesse; For neither in Old or New Testament is it true,
 If the Fathers be predestinated to life, justified and sanctified and sa-
 ved, so must the Children be. *Isaac, Esau, Absalom,* and
 all the world of hypocrites called from their prophanessee So-
 dom and Gomorrah, *Isaiah 10. uncircumcised in hearts,* as *Egypt,*
Madian, Ammon, *Jerem. 9. 26. as the Philistines,* *Amos 9.*
 7. Then should that (2.) Distinction of *Jews in the heart,*
 and *inward,* and of *Jews in the flesh,* *Rom. 2. 28.* and of the chil-
 dren of the flesh, that are not of the spirituall seed, and of the chil-
 dren of the promise, *Rom. 9. 7, 8.* and of the persecuting chil-
 dren of the bond woman not justified by faith, and of the children
 of the promise, *Gal. 4. 23, 24, &c.* fall to the ground. Yea 3.
 If by the root and the lamp be understood only Believers and cho-
 sen to life, the whole *Israel,* which is as the sand of the sea, should
 be saved, whereas the Word of God saith, *a remnant only shall be*
saved,

*Singular place where all that sets us apart taken out shall be saved. Rom.
9. 17. Thir. 10. 38, 39. Mat. 2. 16.* 4. The branches must be
mound all the visible body of the Jewe old and young. These
Apostles give us a Visible Church of the Jews of all nations
lovers, even the branches and infants (which shall hardly be
proven by the Scripture) their infants at least being visible Belie-
vers they have been baptiz'd, being both internally and visible,
and externally in Covenant. For this Scripture is expressly expoun-
ded by them of such a coherent holiness, and so Infants must be
real Believers under Covenant. Ergo they must be baptiz'd.
What can be more reasonable imaginable: but they have not actual
faith, and possibly it is not known to the Church. But this Scrip-
ture saith that the branches and roots both are holy. 2. It shall be
new Divinity, that none are to be baptiz'd but such as are under
the actual knowledge of their faith, a thing that cannot be discerned
by the Church. In those that are come to age. 5. Here shall also
be this new Divinity, that predestination to life and glory must be
propagated and derived from the lump to the first fruits, from the
roots and parents to the branches and children.

Paul, Rom.
11. speaks
of a visible,
not an in-
visible bo-
dy.

Against the whole current of the Text, that *Paul* spake
absolutely of the only invisible body really sanctified, and not of the
visible body. For 1. The body invisible is the elect seed that can
not fall away. But the body that here he speaks of are such, of
which a part are hardened and blinded, and under the spirit of slum-
ber, and a part elected and sanctified. 2. The *Elect* have obtained
strength and hardness, and perfect vision, compared with the body
in the time of *Elia*, of which multitudes fell away. See the *Pro-
phets*, digged down the *Altars*, and a good number of the belee-
vers; that bowed not their knees *Baal*, and so is the body now,
saith *Paul*, 1, 2, 3, 4, 5. *where* *for* *is* *of* *our* *seed*, which is a mixt
body. 3. He speaks of the body that is fallen and stumbled, *v. 11.*
and these whom he preaches unto, to provoke them to a holy emu-
lation, to come in to Christ, by the incoming of the Gentiles, *v.*
13, 14. which is sure a visible body, and which shall be ingrafted in
again, *v. 23.* which includes a visible body of diverse generations.
4. Yes he must speak of a Nationall election and externall calling,
as *Deut. 7. 7, 8, 9. Deut. 10. 15. Psal. 133. 13. Isai. 41. 2.* Not

PART. I. *Of roots and branches, opened.*
 of a personall election of some certain persons who fell, were blinded, rejected fully and totally in their persons, and received in and
 as found believers against for the Scripture speaks of no
 coming in and out, but of a huge numerous body of which
 fell, some stand and includes diverse generations. 5. The
 collective visible body of Jews and Gentiles are such as Paul pre-
 chunto, *v. 13, 14.* such as are ingrafted in the room of the
 Jews, and ingrafted into the *Olive* of the *Church*, and par-
 takers of the *fatness* of Ordinances, *Baptism*, *Covenant-mercies*,
promises. Now if any say, that this promise is not for Infants are in-
 fants, then must they say that Infants of the Jews before *Christ* the Jewes
 partakers of no fatness of the Covenant, *Circumcision*, Blessings, are cut off
Providence, Protection. 2. That they were not broken off with their with the
 fathers, and so that they now stand. 3. That the Infants of the root, and
 Jews are not holy because the root is holy, as *Paul*, and that shall be re-
 none but the fathers shall be ingrafted in, and only 4. The aged with the
 and the baptized adult believers of the Gentiles are the ingrafted
 ones, not their Infants, they are all Heathen and *Pagans*, as well
 as the cast-off Jewes. 5. That the Jewes ingrafting in shall
 be to their great hurt, so as God was long agoe their God, but
 shall no more in time coming be their God, then of the *Pagans* and
 the lately cut off fathers: Nor can the Adversaries say that Jewish
 Infants were broken off through unbelief, because they are capable
 neither of belief nor of unbelief to them. Then they remain in the
 Olive tree, members of the *Church*, as before, and God must be
 still their God, when the fathers are cut off, *vers. 17.* And again,
 when the fathers shall be reingrafted and they made Christians, the
 Infants shall be one of Christ, and have no more Covenant-right or
 Church-right to Baptisme, then the Infants of *Egyptians* and *Phi-*
listines had to Circumcision.

*Obj. Shall not, by the means, all the Infants of all the Gentiles be
 ingrafted in, and baptized?*

Answe. The Text warrants us to say it only of the Children of
 the ingrafted and called Gentiles, that they have right to baptis-

Obj. This Text is spoken of the father that have hereditary Cove-
nant-right, from their naturall Father Abraham. We Gentiles
have

The seed have not that naturall relation to Abraham, nor are we his naturall
are in Co-
venant, nor
by birth as
birth, but
by such a
birth, so &
so graciously
ously pri-
viledged.

Ans. Its false, that the Jews by birth as birth, had naturall
tary right to Church-priviledges, they had right by such a birth
a from Abraham taken in out of free-love to Covenant fellowship
with God, and his children are naturall, that is, kindlie. 2. First
branches and off-spring, before us Gentiles, to beleiving Abraham,
but we beleiving are made Abrahams by proportion, and are se-
condary and so wild branches. 2. Abraham is not the Physicall,
but a Morall root. The Covenant was made with Abraham,
not as a beleiving Father, but as a beleiving Head of Children of
Servants, and Kings under him, as the Covenant is laid as an
Heavenly Testament upon Zacharys, in relation not to his children
only, but to his house, Luke 19. For when he is made a sonne of
Abraham, that is, the Covenant of Life comes to him
and to his house, and so to Cornelius, Acts 10. and to the
Jewes, Acts 16. and to their houses, and the same way I distinguish
the Jews.

Now can the Jews that are come in, be federally holy for their
fathers? Since now it is about fifteen hundredth years since their
fathers were broken off from Church and Covenant: May not all
the world Jewes and Gentiles be federally holy branches, by the
same reason, because the Covenant was made with, and Preached
unto Abraham a beleiving root and father in Paradise? So it would
appeare that in the Covenant of Grace, and all the seed to the co-
ming of CHRIST, are federally holy, as well as they. *Ans.*
This is as great a diffinitive to the Adversaries (and insuperable)
as to us, for the Jews unborn by their way, are no more holy in
their branches and off-spring then Turkes and Indians, and their
children, untill they grow to age and actually beleive, and so are
the Infants of Americans, and such as worship the Sun, or Satan,
that way holy. And so the branches of the Jews have no holinesse
from the root, nor are they beloved for the fathers, as vers. 28.
2. All the Jews have not off to be members of the visible Church;
For Paul saith Rom. 11. 25. blindnesse in part is happened to Isra-
el and yet to a part of Israel: For howbeit the visible masse
and body of the Jews rejected Christ and wrath be come upon them

to the outmost, 1 *Thes.* 2. 16. yet that is not said universally of all the Jews, 14. *Yea Paul wrote to the Jews the Epistle to the Hebrews. James to the twelve Tribes scattered abroad, Jam.* 1. 1. and *Peter, 1 Pet.* 1. 1. and *John to the Jews.* I judge, not in a visible body, and these are not broken off the Olive, and do, though not in a Visible Church way, derive Covenant right to the branches that shall be ingrafted in. But many Nations descended of *Adam* have universally rejected Christ, and know not the Name of Christ the blessed Seed.

Q. May we not say that the root is Christ as myrrourall Head from whom we partake of the sappe of grace and life and fatnesse.

Ans. The intent of *Paul* is to prove that the Jews, cut off, because of their unbeleef, shall be ingrafted in again, in the Lords own time, because of the holinesse of the Covenant, that was in the root and in the first fruits *Abraham, Isaac and Jacob.* It is true, their Covenant-holinesse is not the adequat cause, why they shall be ingrafted in really into Christ, for so all the carnall children, who had this relative holinesse must be really ingrafted in Christ, but it is with the Lords free love, both the cause of their personall, and of their Church ingrafting, and the continued deriving of that relative holinesse being a continued free favour in its kind, is the Lords love in the same kind to root and branches, otherwise it should not bear truth, which, is said *v.* 28. which expounds this, *vers.* 28. *that they are beloved for the fathers,* not as if they were predestinate to life, because *Abraham* was so chosen, but because of the *Testament Covenant holinesse,* which was holinesse from Christ and in root and head; through influence of saving grace, but not politick head which yet is, what we say. For because Christ is holy as root, head and Redeemer, the Jews once his Church Visible and to be so again, the branches are not really holy by faith, because all of them were not in Christ: But if all Jews and Gentiles, and also Infants who are Jews and Gentiles and parts of the body be baptized into the visible body, so are Infants. See more of this in *Mr. Cotton, Mr. Black, Mr. Cobber, Mr. Rich. Baxter,* who have closed the dispute learnedly.

Covenant-holinesse external is not the adequat and compleat cause of ingrafting really in Christ.

CHAP. XV.

The differences of externall and internall Covenanting.

2. *No Universal Grace,* Rom. 10. 18. Psal. 19. 3. *nor in Scripture.* 3. *No power of believing to all given by Christ.*

Conside-
rable diffe-
rences be-
tween ex-
ternall and
internall
Covenan-
ters,

Hence, the cleare differences between the externall visible and internall Covenanting of the people of old, when they were brought out of Egypt; And the internall and personall (which may be visible also) Covenanting with God.

1. This new Covenant in the New Testament is a new Covenant, and all the old things are abolished. The former is the old.

2. This is with the *house of Israel* and *chosen persons*, and so personall with single men. You shall not give a Nation, Kingdom or Land, with which the Covenant internally is so made, as *all* and every one, without exceptions, must *know the Lord* personally. What may be the converted Jews case, whether the whole body of them, all and every one shall be visible, real, and personall Covenanters, as the place, *Rom. 11. 26*, seems to say, *I will have mercy on Jerusalem* and all that every one be saved; for then must all the *elect* house of Israel be saved, and not the chosen only.

The new internall Covenant is with *all* *Jer. 31. 32*. The old is with *Israel* and *chosen persons*.

3. The promise of a *new heart* is given to *all* the persons and single branches of the house of *Israel*; so that all and every one are taught of God, none excepted, *Jer. 31. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* not so in the visible externall Covenant, it be but externall: not any is taught of God, but all are taught of men.

4. The reall personall Covenant is everlasting, like that Covenant with the Moon and Stars; 2. The night and the day; 3. Of the motion of the sea, *Jer. 31. 35, 36. 97*. There is perseverance absolutely promised, *Jer. 32. 40. I will make an everlasting Covenant with them, that I will not turn away from them, to do them good.* Its sure in Gods part, for he changeth not. Nay, but we change and turn away from God, he obviates that: *I will put my fear*

Part I. Of the Covenant of Grace.

for in their hearts, that they shall not depart from me. So *Isa.* 59. 12. But all such as Nationally, visibly only, and in profession only, are in Covenant, may fall away.

There is a promise of spiritual life to those that are in Covenant with the Lord, that the Covenanters may. There is a promise of spiritual life to those that are in Covenant with the Lord, that the Covenanters may.

There is a promise of spiritual life to those that are in Covenant with the Lord, that the Covenanters may. There is a promise of spiritual life to those that are in Covenant with the Lord, that the Covenanters may.

Hence there is no ground at all, nor truth in what some say, that the Covenant of Grace is made with all and every one of mankind, as was the Covenant of Works. For this must be true, that in Paradise, the Covenant of Grace was made with Adam, and all his seed. For the Covenant of Grace is made with all and every one of mankind, as was the Covenant of Works. For this must be true, that in Paradise, the Covenant of Grace was made with Adam, and all his seed.

For so God choiced *Americans, Indians*, and all the wild Savages to be his people, as well as he choiced the Jews: and if the sound of the Gospel went out to the ends of the earth, that is, to all

Personal Covenanters cannot fall away: but Nationally, conditionally, and visible Covenanters may.

The Covenant of grace is not made with all and every one of mankind.

cannot deny but *faith comes by hearing* of some other Preacher then a Gospel-Preacher or one that is sent; for *Paul*, Rom. 1. 16, 17, 18, 19. and *David*, Psal. 19. 1, 2, 3. — v. 7, 8, 9. distinguish the two Books.

There is not such an Objection dreamed as *Amyrald* imagines of Rom. 10. 18. *If God will have mercy on the Gentiles, how is it that they have not heard the Gospel? For the Lord hath not declared his minde to them.* He answers: God did not so keep up his good will to the Gentiles in former times, but by the Ministry of the Heavens, ac veluti voce providentia, and as it were by the preaching of the Word of Providence he spake to them: which things should be spoken to no purpose by *Paul*, if they be understood of a revelation of God as Creator only, and not as Redeemer: for what hath that revelation to do with the Gospel? Therefore *Calvine* (saith he) speaketh of the revelation by the creatures preparatory to the Gospel. It is true there is an Objection in these words, v.

18. *But I say have they not heard?* A learned Countrey-man, *Charles Fermin*: But the Israelites (saith he) have not heard the Gospel? Then if faith be from hearing, and saving calling upon God be from faith, then believing Israelites shall be of the number of them that call upon the name of the Lord, and shall be saved.

He not only yeelds that the Israelites have heard, but he confirms it from *Psal. 19. Fear their sound, &c.* It is an argument à minore, from the lesse to the more, The whole world hath heard of God, either by the preaching of the creatures from the beginning, or by the Apostles in the revealed Gospel, far more then the Jewes to whom the Oracles of God were committed, and to whom first the Gospel must be preached, have heard: And therefore not all that

hear do believe (though faith come by hearing) nor do all call upon God and are saved. So *Pet. Martyr*: so *Calvin*, *Hyperium*, *Faius*. It's not strange that the Gospel is preached to the Gentiles: for God spake to them by the knowledge of the creature. *Pareus* observes that *Paul* cites not the place, *Psal. 19.* and saith not, *As it is written*, but alludes to it only.

Carol. Ferminus in Analysi ad Romanos, c. 10. p. 205.

The true Exposition of the place *Psal. 19* 4. by our Interpreters.

P. Martyr. in loc. Deus, ut inquit Psalmus, voluit notitiam suam naturalem

per creaturas celestes publicari in universum orbem: Ergo & Evangelium curavit idem idem evulgari. Quomodo igitur potestis dicere, vos Judaei, non audivisse? — Ratio à pari, vel à minore: Si hoc minus dignus, an altera longe salubrior & utilior non publicatur?

Q

Spanhemius.

122 *Christ is not revealed in the creatures to all & every one.* P. I.

Spanhemius If it be well said that the sound of the heavens is gone to the end of the world, that may be said truly of the Preaching of the Gospel: *Junius* to that sense. But 1. the place saith

Amrald p. not that God called with a will, to save the Gentiles: The Scripture saith, *he winked at them, and called them not*, Acts 14. 16.

Junius par. But now God commandeth all men every where to repent, Acts 17. 18.

30. and he revealed not his Testimonies to them. Now was not the same Gospel-book in the Pages of the works of Creation, as legible to the Gentiles before, as after the coming of Christ in the flesh? Nor can the Gospel which never came to the ears of many *Indians* and millions of people, it being to them a *non ens*, and an un-heard-of Doctrine, explain the book of Creation; as the thing that shadows out Christ, as the New Testament clears the Types of the Old: Nor doth the Scripture any where tell us, what work of Creation or Providence, expresseth Christs dying for our sins, rising for our righteousness: Nor doth the Scripture tell us of an Embleme, in nature, of God Incarnate, of the Man Christ in glo-

I have mer- ry pleading at the right hand of God for us; And no doubt, the
cy on whom Lords naturall desires of saving all, calling and inviting all to Repen-
I will, is a tance; of Christs dying for all, his naturall willingnesse that all and
Gospel- every one should obey, do not ebbe and waxe and decrease, as the
truth in the Sea and Moon do, and therefore his taking such a course with all
Old and the Gentiles, that no word of the Covenant comes to their ears,
New Test. so that then at that time, they were without Christ, being aliens
of perpetu- from the Common wealth of Israel, and strangers from the Cove-
all verity. nant of promise, having no hope, and without God in the world,

Agā oū Eph. 2. 12. And in time past were no people (in Covenant) and had
ἡμεῖς οὐκ not obtained mercy, 1 Pet. 2. 9, 10. and were far off, Acts 2. 39.
ἔμαρτον must evince, that the sense of the Gospel was not written in Sunne
οὐρανῶν and Moon; and the book of Creation is not the Gospel; and there-
οὐρανῶν fore he hath been shewing that the Gentiles were not in Covenant

ἡμεῖς οὐκ before the Incarnation, and since no word of the Gospel comes to
οὐρανῶν millions now, they are yet not in Covenant. And this is a Gospel-
οὐρανῶν truth now, that stands after the Incarnation, as before, Rom. 9.
οὐρανῶν 18. He hath therefore mercy upon whom he will, and hardens whom
οὐρανῶν he will. And he said it in the Old Testament, Exod. 33. 19. and
οὐρανῶν repeateth

PART. I. No objective revelation of Christ to all mankind.

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repeateth it to us, *Rom. 9.15. I will have mercy upon whom I will have mercy, and I will have compassion upon whom I will have compassion.* And if any man say that he hath the like antecedent naturall good-will, to save eternally all these whom he calleth and moveth finally to obey, and the greatest part of mankind whom he so moveth and calleth as he knoweth they shall never obey, whereas he can move all finally to obey, without straining their naturall liberty: He speaks things that cannot consist with both the wisdom and liberty of God.

And if amongst these to whom the word of the Covenant comes, some are externally only, and never saved, *Matth. 22. 14. Rom. 9.6,7.* Others internally personally and really in Covenant and saved; why but some may be neither wayes in Covenant, if they never heard the word of the Covenant, and if the Heathen and *Americans* were under the Covenant of Grace Preached to them in that sound, that goes to the end of the world. Why, but *Moab, Ammon, and Assyrians, Philistines, Chaldeans, Persians,* are the *Israel of God*, his chosen people, his *Sion*, and must not the principall promise of the Covenant be made to them? and are we not to beleieve that God will write his Law in the hearts of *Cain, Pharaoh, Saul, Doeg, Ahab, Judas, Magus,* and of *Moabites, Ammonites, Egyptians,* and of all and every one of mankind, if they be in Covenant with him? Contrait to *Psa. 147. 19,20. Hos. 8.12. Exo. 30.1.*

Neither can it be said, that all mankind have received a *subjective* power to beleieve and receive Christ holden forth in the Gospel to us, Printed to be read and heard in the book of Creation, called the *objective Gospel*, as *Adam* had power to fulfill the first Covenant, for *Adam* had the Image of God concreated in his soul by which he was able to fulfill the Law, then must they give us a Scripture to prove that all *Adams* sons are converted, and restored to the Image of God, born over again, for by no other power but by a new heart; and the actings of God, can men beleieve the Gospel objective, or come to Christ, and do good works Evangelicall by which they are justified, and if it be a remote power that may grow, it is not the like power which *Adam* had to keep the Law.

If such a power of beleieving be given to all. 1. All must be renewed by grace. *Joh. 6. 44, 45.* 2. This power died in vain

No universall grace nor power of beleeving - PART. I.

power is either naturall, or supernaturall: Naturall it cannot be, for then flesh and blood might beleeve, and the wisdom of the flesh might be subject to the Law of God, which the Scripture denies, *Mat. 16. 16, 17. Rom. 8. 7.* 2. There should be no need that Christ die, except only to satisfie for our breach of the Law, nor to purchase new grace to us by his merits, and such a power should be no grace of Christ. If it be a supernaturall grace merited by Christ, then have Pagans, and all the Heathen that supernaturall inherent grace to beleeve in the Son of God, and yet the object thereof, the Gospel is not revealed to them, which is an incongruous dispensation not warranted by the Scripture, that the Lord should give a supernaturall power, to beleeve they know not what.

2. A supernaturall power to beleeve is saving grace, and a power to love Christ, and can saving grace be in Pagans or in any, and they know not of it? 3. Yea sins of Pagans, for which they are condemned, must be the Gospel-sins, for they cannot be Law-sins, for if all mankind be under the Covenant of grace, there can none at all be under the Law: For there can be none under the Covenant of Works, and also under the Covenant of Grace, for they are contrair dispensations, and contrair wayes of salvation. He who is under the Law is not under Grace, and he who is under Grace, is married to Christ, as to another Husband, *Rom. 7. 4.* and not under the Law.

3. Grace saving must be inefficuall & in vain.

3. Saving grace is not in vain, but effectuall, *1 Corinth. 15. 10. 1 Tim. 1. 14.* And wee are saved by the Grace of our Lord Jesus Christ, *Acts 15. 11.* and no greater mercy can be wished to any, then the grace of our Lord Jesus, *Rom. 16. 20. 2 Cor. 13. 14. Rev. 22. 21.* by which we are called, justified and glorified. If it be said that this grace is not that effectuall saving grace, bestowed upon the Elect, but a generall remote gracious power, by which we may acquire the saving grace proper to the Elect. But so 1. that grace saving proper to the Elect by this means is in the power of all Pagans, and all must be gifted with a power to purchase that grace proper to the Elect: That must be strange conquishing, we must all be made our own efficacious Redeemers, and Christ is a Saviour by merit, not by efficacy; For if this saving grace be infused, it is either

either infused, we doing nothing to which they cannot stand: Or then it is acquired, and so we make the generall grace saving and proper to the Elect, which everseth the nature of saving grace, and makes it the purchase of works. And they must say that *Christ* hath merited a generall ineffectuall power to some, and that he dyed to merite a speciall saving grace to others. Let us have a warrant for this, that *Christ* both died equally to save all, and yet with two contrary intemions, to purchase a power of believing which should be effectuall to some to save them, and ineffectuall to others. If it be said that *Christ* dyed to merite the same generall power to all, but some make it ineffectuall, some not; This saith thus. 1. That *Christs* death might have it's fruit and effect, though all perish. 2. That *Christ* dyed to merite a far off, lubrick and possible venture of heaven, such as was the case of the first *Adam*. 3. *Christ* dyed not to purchase a new heart more to one then to another, whereas 1 *Pet.* 1. 18, 19. the blood the Lord shed is to *Redeem us from our vain conversation*, in a naturall state aswell as to save us from the wrath to come; Then must *Christ* have died to buy Pagans from Paganism and Idolatry; and that either absolutely, and then why should multitudes so die in their sins? If conditionally, what can be the condition going before conversion, to wit, that we should be delivered from our vain conversation, so we be willing, before our conversion, to be delivered from our vain conversation. And shall not the Question recur concerning that condition? In a word they will have *Christs* death to buy Heaven, but not to buy faith, without which Heaven is impossible. Yea he no more bought to men a grace sweetly and strongly inclining the will to believe, then he bought such a grace to the damned devils. He purposed to give to all *Pagans* a power by which they should be made fit to perform all that the Gospel requires, and be fit to be made partakers of the inheritance of the Saints, *Col.* 1. And yet *Paul* gives thanks to God for that bestowed on the *Colossians*, and God must by this call all men to *Christ*, either mediately or immediately. And say that God is prepared ever to give more and more as we use the for-

4 The nature of saving grace, the ends & uses of the dying of *CHRIST*, must be destroyed.

Christs blood was shed, to buy us frō our vain conversation, as well as frō wrath, and this saves not with Pagans state.

Remonstr. in Decla. c. 17. thes. 1. Deus statum huiusmodi potentiam conferre homini peccatori perquam

idoneus & aptus redderetur ad id omne prestandum quod ab eo in Evangelio postulatur.

Remonstr. in Synod. Dordrac. Art. 2. p. 327. Mediate vel immediate DEUM omnes vocare.

Corvinus mer well, and that all by sufficient grace (saith Corvinus) are disposed to conversion, but that sufficiency is not habituall grace, but actuall assistance conveying the Preached Word, which is to bring all to free-wills power, rejecting all infused power, and to make an influence of grace, which is in the power of free will to use or not to use, and to stand in two. 1. In a measure of heavenly Doctrine. 2. In the stirring upon the heart; Whence 1. Grace habituall so is denyed; then the will needeth no healing. 2. Grace universall is limited to the Word Preached, then it is not universall; For Pagans hear not the Word Preached. 3. There is no other help given to free-will in every act, but 1. Information by the Word, that was the grace of Pelagius. 2. Some influence of God in every act: But that addes not new strength to the

Free-will. Shortly they say, Any man may know, understand and believe the Gospel, if the object be sufficiently proposed and revealed.

And so the naturall man can no more know and receive the things of the Gospel, then he can understand the Metaphysicks, the Arithmeticks of Aristotle: for these he cannot receive, but judgeth them folly; And so we are the same way blind, dead, stony-hearted to believe the Gospel, as we are to know and believe the mysteries of Aristotles Philosophy.

Corv. com. Moll. cap. 31. scilicet. Quicquid de sufficientia (gratia) dicimus, monemus assistentia spiritus nobis tribui; minime vero habituales gratiam que omnibus communis sit a nobis stant. Scilicet. 19. Non est potentia infusa. Cap. 22. Secundum Concilia & Patres intelligimus tale gratia adiutorium, quod ad singulos actum detur, cuius auxilio nitimur, & ad singula adjuvemur liberum arbitrium.

Lastly, this power of believing and coming to Christ cannot be in all men, since the Scripture saith of all men (even these within the Visible Church not excepted) that untill the light of the Gospel savingly enlighten them, they sit in darknesse and in the shadow of death, Isa. 9. 1. Math. 4. 15, 16. And Jesus suavatus No man can come to Christ without the Fathers drawing, and God teaching the heart, Joh. 6. 44, 45. The naturall man, & suavatus, cannot understand the things of God, but judges them foolishnesse. 1 Cor. 2. 14. His wisdom cannot be subject to the Law of God. Rom. 8. 7. He cannot (suavatus) call the Lord, Jesus, except by the Spirit of Jesus, 1 Cor. 12. 3. He is a withered branch being

being out of Christ, and can do nothing, *Joh. 15. 3. 4.* It shall be clear to any, that the Holy Ghost denyeth any such power, as they affirm. It reckons not much to tell that Jesuites, as *Martinez de Ripul.* *Smarez.* *Alphonsus Curiel.* *Duallius.* *Lod. Molma.* *Did. Ruiz.* *Vasquez.* *Bellarmino.* *Phil. Samachens.* *Sorbonicus.* *Gulie. Estius.* *Dominica.* *Toletus Cardinalis.* *Pirerius.* *Salmeron.* teach that, without saving grace, men may, and can first know morall truths, shining vertues, as heathens, be free of sin, as touching these vertues in their due circumstances. 2. Keep the Commandments and Law of Nature. 3. Dispose themselves for, and obtain the grace of Conversion by their own industrie. 4. Be victorious over this or that weighty temptation singly taken. 5. That there is no intrinsecall hurt of free-will, that it is wounded a little, because of the darknesse of the mind, and languor of nature, but not dead to actions supernaturall. 6. That we may love God as the Author of nature, and Creator sincerelie; And *Arminians* teach that we may without the Spirit of God know all truth, *quantum sufficit ad salutem*, sufficiently to salvation, and so may will, love, and beleeve without the infused supernaturall habit or grace, so their Apologie.

Martinez de Ripul. de Ena supernat. Lib. 1. Dis. 10. N. 57.
Smarez, lib. 1. de necess. gratia c. 4. per totum.
Curiel in 12 q. 109. Art. 2. N. 1.
Duallius, Tract. de necess. gratia, Q. 1. Art. 3.
Molina de Concor. Q. 14. Art. 13. Disp. 9. per totum.

Did. Ruiz. Tom. de volunider. Tom. de Prædestini. Vasquez 12. Disp. 138. *Bellar. De gra. & libe. arbit. Lib. 6. c. 13. & per totum.* *Garnachæus in 12 Q. 85. Cap. 1. & seq.* *Estius Lib. 2. Dist. 41. Sect. 1. Sect. 2. & seq.* *Tolet. Com. in Ioan. 6. in Rom. 14.* *Pirer. in Rom. 8. & Rom. 14. Remonst. in Scriptis Synod. Art. 4. p. 158, 159.*

And the *Socinian* Catechism, c. 6. pag. 212. and *Socinus* himself, *Prælect. Theol. Cap. 4. Fol. 15, 16. Et de officio hominis Christi: Cap. 5. Smalcus* on *Joh. 1. Hom. 3.* Give to us man-whole, sound, sinlesse, as he came from the first *Adam*. 2. That man can do all that God commands him with little help of God. 3. Its an error (saith *Smalcus*) that a man hath no strength in spirituall things, there is no need of the inward gift of the Spirit of God to beleeve (saith the *Raccovian* Catechism) for we read not that such a gift in Scripture is bestowed upon any but upon be-

Smalcus con Franz. Disp. 8. Græviser balucinatur Franzius,

dam ait, Hominem non renatum nihil posse in spiritualibus, nempe in sensu interno, in verbum divinum, in conversione ad Deum, in fide in illum. Catech. Raccov. c. 6. Nonne al credendum Evangelio, Sp. Sancti interiore dono opus est? Nullo modo: Neque in Scripturis legimus cuiquam id donum conferri nisi credenti.

lievers?

Soci. Fra-
Theol. c. 4
fol. 14.
Qui ex A-
damo nas-
cuntur, ea-
dem conditi-
one omnes
nascuntur,
nihilque ei
ademptum,
quod natura-
liter habetur
vel habitu-
rus esset.

Corvinus
contra Mo-
lin. cap. 34.
Sect. 3. pag.
619.

leavers: such as are born of *Adam* (saith *Socinus*) are all born in the same condition, and nothing is taken from such a man, which he naturally hath or was to have. *Ostrodinus Justi. Relig. Christ. cap. 21. Prædicatio sola Evangelij potest hominem absq̃ internâ Spiritus illuminatione, & operatione à peccatis convertere.* The only Preaching of the Gospel without the inward illumination by the Holy Spirit, and his working is able to convert a man from sin. All which is Printed and taught, and many other abominable errors to us.

To this Objection against universall grace (as I judge unanswerable) *Corvinus* Answers, that all the places of Scripture brought to prove mans inability to beleieve in Christ, and to worship him, conclude well that a man hath not strength of himself without Christ and his grace; but this is but to cloud the truth, and to mock the reader, for if all and every man (even the Infants of Pagans) be in Covenant through Christ, and be made able by a gifted grace common to all, within, and without the Church, by which they are able by degrees to do all that the Gospel requires, what avails it to discourage them, and to tell, they are not masters of a good thought, without grace; for they are no lesse masters of good thoughts and good words, and of good actions then *Adam* was; for they are not hearers of the Gospel by nature, but as gifted with universall grace, they are hearers, and before their conversion, and before they receive the Spirit of Regeneration, can please God, and prepare themselves for Regeneration: Yea there is no animal and naturall Pagan *de facto* existing in the world (by their way) who cannot receive the things of God, and cannot come to Christ, except he be drawn, for all Pagans and others are drawn, and by this it might have been said, *Adam* as wanting supernaturall grace, and as a naturall man (for the Image of God was supernaturall grace to *Adam*, as *Arminius* and *Corvinus* teach) so, was not able to think a good thought, as 2 Cor. 3. 5. nor able to receive the things of God, as the naturall man, 1 Cor. 2. 14. and *Adam* so was also dead in trespasses and sins, and must come to Christ the same way, to wit, drawn by the grace super-added to nature, as we fallen sinners do.

CHAP. XVI.

Cases from the former Doctrine.

1. The differences betwixt such as are externally, visibly, and conditionally, and such as are internally and personally in Covenant with God. 2. Gods esteem, not mens, make Nations Visible Churches. 3 The first and prime subject of speciall Church-priviledge. 4. Gods command to receive seals, no warrand to all members to challenge them.

Mr. Hooker
Survey, of
Discipline,
Part. 1. Cap.

2. IF multitudes and people externally Covenanted with God, though not internally, whom the Lord calls his people and chosen by him, Deut. 7. 6. Deut. 10. 15. be the rightly constitute and Visible Church, as Mr. Thomas Hooker granteth, then Kingdoms must be his Visible Church. Answ. No doubt, Egypt, Assyria, all Nations, all the ends of the world, all the Kingdoms of this world, are Prophefied to be the Kingdomes and Covenanted people of God, and the Lord challengeth them as his, (Isa. 19. 25. blessed be Egypt my people) Isa. 2. 1, 2, 3. Psal. 22. 27. Rev. 11. 15. Psal. 96. Psal. 97. Psal. 98. Isa. 42. 10. Isa. 49. 7, 8. 20, 21. Cant. 8. 8. — Act. 13. 46, 47. Rom. 15. 8, 9, 10. 11, 12. must be the visible Covenanted Churches of God, to whom the seals of the Covenant are due; But that none in Egypt, Assyria, of all them called Gentiles, though visibly and professedly in Covenant, and affirmed by the mouth of the Lord to be his people, the Sister of the Jewish Church, and his Kingdoms, are members of the Visible Church, or hath right to membership and seals, except men judge them to be reall converts, sound befevers, and so internally called and chosen, is to preferre the judgement of men, to the Word of God. And since he saith that Kingdomes, fathers, children, are his in Covenant, and chosen to be his people, in regard the Lord calleth them by his Word, as he did Israel, Deut. 7. 6. Deut. 10. 15. Psal. 147. 19, 20. they must be all Visible Churches in Gods esteem; except he say they are not

3. Pag 36,
37, 38.

There is no place of Scripture or warrand in the word that Nations and societies shal not be the Covenanted people of God & Visible Churches, since God so esteemeth them in multitudes of places of holy Scripture, except men judge them first invisible and real saints Visible or converts

The first and proper subject of the promises and PART. I.

Visible Churches, except men also esteem and judge them not only externally, but really and internally justified and effectually called.

2. These we are to judge in Covenant visibly, whom the Lord so calls, and to these the seals do belong Ecclesiastically, though we see not signes of their inward conversion; Except we say that our judgement is surer then the Lords; But the Lord calls *Nations*, the *Gentiles* so, and so must *Paul* and Church-members judge all the Kingdomes, and all the Gentiles reall converts; Else the seals are not due to them. 3. If we must judge them all really redee-

Suro. Part.

1. Cap. 3.

p. 39. 40.

med and sanctified, who are fed by Pastors, as Mr. *Hooker* teacheth from *Acts* 20. 28. *feed the flock*, then are we to esteem all the fathers who were baptized unto *Moses* in the Cloud, and in the Sea, and did eat the same spirituall meat, and did all drink of the same spirituall Rock *Christ*, *1 Cor.* 10. 1, 2, 3, 4. to be really redeemed, reall beleivers, and the whole world to be really redeemed, and yet the world is not the Church, yet they were Idolaters, murmurers, visibly known to be such; And *John Baptist* was obliged to esteem the multitudes, all *Judea* who were baptized of him, *Mark* 1. 5. *Luk.* 3. 7. *Matth.* 3. 2, 3, 4. really sanctified and redeemed, yea and since there be Prophecies under the *Messias*, that all the Kingdomes of the world, *Rev.* 11. 15. *Egypt*, *Assyria*, *Isa.* 19. 25. all Nations, *Isa.* 2. 2. all the Gentiles,

Tho. Hooker argueth from confederacie with God to prove that we are to judge all visible professors to be justified internally called, and they are no Church-members except they be so in our esteem.

Isa. 60. shall be the confederate people of God, we must believe that all these Kingdomes are visible Saints, chosen to life as the *Corinthians* and *Ephesians* were, *1 Cor.* 1. 1. *Eph.* 1. 4. So argues Mr. *Thomas Hooker* from confederacie. 4. Let one word in Old or New Testament be given of a Judicature giving judicially sentence on earth of a number that professedly are hearers, that so many are to be admitted as due members of the Church, because conceived of men to be regenerated, and so many rejected, because conceived to be non-converts; or what word of *Christ* there is that doth regulate the judicial sentence, as touching the time how long the Church-member hath been so. 2. What motives or inducements led *Simon Magus*, and the generation of vipers, the multitude and all the people baptized, *Luke* 3. 7. compared with *Luk.* 3. 2 *Matth.* 3. 5, 6. *Mark* 1. 5. (for as many as went out to be baptized were baptized, but all *Jerusalem*, and all *Judea* went out,

Mat.

Mat. 3. 5, 6. and were baptized, saith Mark 1. 5.) what motives I say, led and induced them to join? For they joined but for a season, Job. 5. 35. Matth. 21. 32. and what rule of the word there is to regulate us in judging of these motives? 3. What outward marks the word gives of outward regeneration, and consequently of predestination to glory, Justification, Effectuall Calling, made visible, which we must see in others, before Pastours can feed them as Pastours, for the word is in all the like a perfect rule.

Quest. 2. What is the first principall and only proper subject of the promises of speciall note, in the *Mediator*, of the promise of a new heart, of the styles, properties and priviledges of speciall note; That is, to be called the body of CHRIST, the Anointed ones, and such as shall never fall away, Jer. 32. 39, 40. Jer. 31. 35, 36. *Answ.* Only the Invisible and Mystical body of Christ, for a promise of a new heart, of the Law ingraven in the inward parts, of the anointing, Jer. 31. 33. Isa. 54. 13. Heb. 8. 10. of perseverance, Jer. 31. 35, 36. Isa. 54. 10. Isa. 59. 20, 21. Jer. 32. 39, 40. Job. 10. 27, 28, 29. are promises of speciall note in the *Mediator*; And if any say that the Visible Church as such, as visible, whereof *Simon Magus* is a member, is the first principall subject of these promises or of priviledges of speciall note in the *Mediator*, they must join (it may be mistakenly) with *Arminians*. Mr. *Thomas Hooker* did not so ingenuously as need were, refute this Thesis of mine, as he ought to have done, but framed an other of his own, and refuted it, to wit, which is not owned by me. *The Invisible Church is not the prime and only subject of the seals, that is, of the externall seals.* I grant all the externall seals is not a priviledge of speciall note in the *Mediator*, for it is a priviledge of *Ishmael, Magus*, and of all prophane Hypocrites. And it is not to be said that Hypocrites and gracelesse men, *Ishmael*, and *E/an*, have a command of God to receive the seals, and a warrand from his Word to require them, as that pious and grave man Mr. *Thom. Hooker* saith in his *Survey*, Part. 1. Cap. 3. pag. 41, 42. For (saith he) there can be no better right then Gods command to injoin, and his Word to warrand us to challenge any priviledge. The command

The Invi-
sible and
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Church, is
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cipall and
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ject of the
promises,
and privi-
ledges of
speciall note
given in the
Mediator
Christ.

Mr. Hooker,
Surv. of the
summe of
Church
Discipline,
Part. 1. C. 3.
p. 35, 36,
37.

Mr. Ruther-
furd. Due
rights of
Presbyteries
P. 1. C. 9.
Sect. 9. pag.
35, 36, 37

The command of God is not the best, nor any warrand at all, as grave Mr. *Hooker* saith, why gracelesse men should challenge the seals.

of God is a good warrant to the Church and Ministers to confer the seals to *Ishmael, Simon Magus, Judas*, though no Word of God warrant us judicially to sentence them to be regenerate, before the Ministers can confer the seals, as *Mr. Hooker* and his teach, but that the command of God is a good right and warrant to *Esau*, and *Simon Magus*, to require and to challenge the seals is not written in the Scripture, with the good leave of that pious man, no more nor usurpers have warrant to challenge that to which they have no right, or a robber hath warrant to require the purse of an innocent traveller. Can the forcerer *Magus* say, *there can be no better right then I have to challenge Baptism and the Lords Supper?* Why? *I have the command of God.* Nay but an answer is soon returned to the witch: The Church of *Samaria* hath Gods warrant to confer the seals, so long as the witches skill fails him not to act fairly the part of the painted professor, but the conditionall command of an externally Preached Covenant, is not the best right, nay, no right at all for him to challenge the seals, except he come beleiving and discerning the Lords Body, and mourning for sin, and fulfill the condition: Indeed if the Lord had commanded *Magus* and all the visible members, with an absolute command, *Come and receive the seals whether ye professe, know Christ, or beleive and repent, or not;* that command should warrant all to challenge, but I trust *Mr. Hooker* will not stand to such a command. And therefore distinguish betwixt *ius activum*, an active right in the Church to confer the seals, and *ius passivum*, a passive right in *Magus* to challenge: The latter requires that *Magus* have right as a beleever, and *in foro Dei*, both to the seal and interest in Christ by the grant of Adversaries; Else he hath no right, no command of God to challenge the seals. And therefore we must distinguish betwixt the Covenant of Grace, *qua factum* & *initium*, & *qua annunciatum*, the Covenant, I say, as made with some, and yet Preached to all. And whereas *Mr. Hooker* saith, 38, 39. pag. *that he cannot see how the will of purpose, and the will of revealed command, do not contain apparent contradictions.* This Godly man hated *Arminians*, when he saw them in daylight. I cannot now insist to answer him and *Papists* and *Arminians* who object the very same thing. It is clear they differ much, but

There is an active right in the Church to confer the seals, when there is no passive right in many visible members either to receive or to challenge the seals.

but they are not contradictent, more then the decree of God, and the morall obligation of men are contrair. Hypocrites and such, are only visible members and no more, and have no true and internal right and interest in the seals according to the inward grace signified or the promises of a new heart, which are absolute and made to the Elect and believers, who are the only principall prime and proper subject of such promises of speciall note in the Mediator.

Quest. 3. What be these principall reall Covenanters to whom onely, the new heart is absolutely promised, and how are they known.

CHAP. XVI.

1. Of the hypocrisie, of formall Covenanters. 2. Self-deceit. 3. The new Spirit. 4. Revelations and Prophecies. 5. Markes of a Spirituall disposition.

Ans. **T**His toucheth the differences of the old and stony heart in such as are externally only in Covenant with God, and are Hypocrites: And the new and soft heart of such as are internal, reall, and absolute Covenanters: Hence these propositions.

1. An Hypocrite is he who in the stage represents a King, when he is none, a begger, an old man, a husband, when he is really no such thing, *Luke 20. 20. They sent out spies, faining themselves to be just men: To the Hebrews they are פנים פנים faciales, facemen, men of the face and vizard and צבענים colorati, dyed men, rid men, dipped, baptized, from the root צבע to dye, dip, wash, baptize, Jer. 12. 9. mine heritage is to me as an speckled bird, or a pyed bird, and hath casten off my simple liverie, and so is a bird of many sundrie colours: The Hypocrite is dyed and watered with a hew and colour of godlinesse. Coneph noteth hypocrisie, Isa. 32. 6. from צנף simularit, fraudulenter egir. The noun צנף Chald. צנף a dissembler, an Hypocrite, who is sometimes just, sometimes wicked, the root by a Metaphore is so pollute,*

What an Hypocrite is.

lute, and defile, *Psal.* 106. the land was defiled with bloods: Hence the Hypocrite is all things, and all men, and nothing, and no man but himself.

It is hard to counterfite graces and things not obvious to the sense of feeling.

Many hate hypocrites, and so doing are hypocrites themselves

What is not hypocrisy.

Hypocrisie is considered in it self, and so it is opposed to sincerity. Or in relation to these graces and duties which it feigns, and so it is opposed to all the true vertues which it feigns, and feigns to represent, as painting is opposed to realitie in nature, being a counterfeiting of nature, and it is opposed to things that are painted, so a living man, and a growing rose, things obvious to the eyes of sense are most easily painted as colours lineaments, as a mans body, but things that fall under the understanding only, as the soul, and under the sense of smelling and touching, are hardly pictured. Ye may paint the man, the roses, the colour, figure, and the fires red flaming, but he cannot paint the soul, the smell of the rose, or the heat of the fire: It is hard to counterfite spirituall graces, as love of Christ, sincere believing intending of the Glory of God, Its hard to get a coat, or put painture on spirituall graces, and the more ye counterfite the Spirit, the more Divell-like is the forgerie, for he *changeth himself into an Angel of light*. There is some use for painted men, for they serve for ornament, but there is no use for faith but resting upon *Christ*, nor for love, but to cleave to *God*, and please him and our neighbour: In all duties we counterfite but the outward bulk of graces and actions, and would seeme to do what we do not: If the colour of graces and godlinesse be desireable, it self is more desireable, but to imitate only the externalls of the Covenant of Grace to keep a roome in the Church, is to put a lie and mock upon the Lord, and to reproach him with dimnesse of sight: And such as hate *Christ* and the Godly in their heart, and first cloath them with the coat of hypocrites, lyers, Samaritanes, seditious men, they much more hate Godlinesse, he that would have the picture of the man stobbed or hanged, would much more have the living man in person stobbed or hanged.

Hypocrisie is a resembling of a morall good for vaine glory: Its not hypocrisy to suppress tears in Prayer, least the man seeme to seek himself, nor for a father to seeme to be angry at his childe or servant when he is not angry, nor to put on deafnesse at reproaches,

Psal.

Psal. 38. 12. They speak mischievous things, 13. But I as a deaf man heard not: It was prudence, not hypocrisie in *Saul* to hold his peace and misken when the sons of *Beliall* despised him, it being the beginning of his reigne, *1 Sam. 10. 27.* Nor is it hypocrisie in a Magistrate or *Joseph* to put on an other person to his brethren, though if the ground be unbelief, it is not lawfull for *David* to feinzie himself mad: Nor for *Ammon* to counterfite sicknesse, or to put a lie upon providence: And yet it is not hypocrisie for *Solomon* to seeme to divide in two the living childe with a sword, or for the men of *Israel* to flie before the men of *Am.* A lawfull end and a right end and motive, contributes goodnesse to actions that are not intrinsically evill.

There is a naturall hypocrisie in all, every man in both sides of the Sun is a liar, he that said he would wish that he might dwell in the land beyond the dawning of the morning, where they are all sincere, wished to dwell where there are no men; for where ever men are, there are hypocrites and hypocrisie. There is an acquired hypocrisie in all, lesse or more, and an habit thereof in not a few.

According to mens wayes so are men white and painted Hypocrites; *Herod* professeth to worship Christ and mindes to kill him, *Math. 2.* And *Abolom* covers treason and rebellion against his father and prince, with the whitenesse of a vow at *Hebron*, what better is the whoore and what more devoute to say, *Prov. 7. 14. I have peace offerings with me, to day have I payed my vows?* under the vail of zeal (they think it) service to God to kill the Apostles, *Joh. 16.*

But the worst of Hypocrites is he who makes himself a Hypocrite, not before God onely, and before men, but whitens and paints himself before himself, and deceives himself, *1 Joh. 1. 8.* It is strange a man hath such a power over himself, as to perswade himself that he hath no sin, not only in point of faith, as such as deny any originall sinne in themselves or others; as many seducers now do, *Socinians, Arminians, diverse Anabaptists*, and such as say, the Law may be fulfilled by Grace, we are justified by Works: It is possible to be free of sin in this life and to be perfect, so as they cannot sin: But also practically a mans heart may deceive
What is the power of self-deceit.
his

his heart, and may perswade himself that he is Godly and Religious, *Jam. 1. 26.* and that *his wayes are right*, *Prov. 14. 12.* and may say within his heart, and so think not only, *I am holier then thou*, and yet not be so much as ceremonially holy, but remain in the graves and eat swines flesh, *Isa. 65. 45.* but I say I am rich (and which is above admiration) *I have need of nothing*, *Rev. 3. 17.* that I have no need of forgiveness, of saving Grace, of the Redeemer Christ, of Salvation. And this is so much the more dangerous, that the prejudice and blindness of self-love, doth more strongly perswade self-godliness then any godliness of the world, and begets a more strongly radicated and fixed habite of believing self-godliness, then Ministers the godliest of them, and Professors, and Angels, and the Lord immediatly speaking (so long as the revelation is literall) *Numb. 22. 12, 24, 28.* and Christ Preaching in his Person, *Math. 8. 9, 14. Math. 23. 43, 44, 45. Luke 16. 13, 14. Ioh. 10. 24, 25, 26, 27, 28, 29, 30, 31.* and the Apostles, *Acts 24. 25, 26. Acts 26. 2, 3, 4, 5, 6, &c. 24.* can be able to root out, for they can fence and ward off, and can let out blowes at all that ye can say, and cary this habite of a false opinion of self-holiness to Eternitie with them, and stand to what conceited lamps they hear on earth, did glister withall; and plead against the Lord in his face, that the sentence of condemnation is unjust, *Math. 23. 44.* and that they deserve for their profession to be admitted in to the Bride-groomes chamber, *Math. 7. 22. Math. 25. 11. Luke 13. 25.* and all such faired Professors, are externally only in Covenant with God. And therefore these are sad marks, when first ye hid your lusts and nourish them, and feed upon the East wind of some created last end, and have not God for your last end, *Luke 12. 19. Psal. 49. 11. Psal. 4. 6. Ier. 22. 17. 2.* When ye know not that ye are *poor, miserable, blind, naked*, *Rev. 3. 17. Math. 9. 11, 12, 13. Luke 15. 2. Luke 19. 7.* and ye were never in Christs hospitall, and are whole and need no Physick. 3. Ye loath Christ but knows it not, *Luke 7. 44, 45.* ye love Christ as a supposed Prophet, and loath him as a Redeemer. One may deadly hate Christ, and not know it. 4. Ye cannot compare the two states together, the state of nature and the state of Grace, as *1 Tim. 1. 13.* ye idolize your own choise, to bear down *Achabs* Idolatrie, but

but choose not the will of God to oppose *Jeroboams* Idolatrie.
 5. Ye want Christ, and ye were not born with Christ in the heart.
 2. Yea ye are eternally lost without him, and know neither the one nor the other.

Quest. 4. Whether or not are beleevers the parties of the Covenant of Grace. *Ans.* These are parties to whom the Covenant-promise is made, not these who already have the benefit promised in the Covenant, but beleevers must have a new heart, and consequently faith already, therefore they cannot be parties with whom the Covenant is made. As because the Image of God is not promised to *Adam* in the Covenant of Works, but presupposed to be in him by order of nature, before God make with him the Covenant of Works, else he could not be able to keep that Covenant, which we cannot say, for God created him right and holy, *Gen. 1. 26, 27. Eccles. 7. 29. Eph. 4. 24. Col. 3. 10.* Therefore *Adam* in his pure naturalls, as not yet indued with the Image of God, cannot be the partie with whom the Covenant of Works is made, for then the Image of God must either be a reward, which *Adam* by his pure naturalls and strength thereof must purchase by working, which the Scripture and nature of the Covenant cannot admit, or then the Image of God must be promised to *Adam* in the Covenant of Works, which is no lesse absurd. And if faith be promised in the Gospel, the Covenant of Grace must be made with some *Israel* and *Judah* as predestinated to life eternall and yet wanting a new heart: For God cannot Covenant-ways promise a new heart to such as have it, but to such as have a stony heart and beleeve not, *Ezek. 36. 26. Deut. 30. 6. Ezek. 11. 19.* nor can he promise faith to such as have faith this way.

Beleevers are properly parties of the new Covenant, but not as beleevers, as chosen of God to life.

Quest. 5. Who are these that have the new heart, and so are personally and really within the Covenant of grace. *Ans.* Because the new spirit is given, when the new heart is given, *Ezek. 36. 27. Ezek. 18. 31.* Make you a new heart and a new spirit, and many in our times boast of the spirit, it shall be fit to speak of the new spirit, and who are spirituall.

Hence these Questions of the new spirit.

Quest. 1. What is the seed of the new spirit?

Ans. The word of the Gospel, therefore before *Adam* could have

The Word
and the
Spirit.

have the Gospel-spirit, the Lord must reveal the Doctrine of the Gospel, *the seed of the woman must tread down the head of the serpent*, Gen. 3. So the word and the spirit are promised together, *Isa. 59.21. Isa. 30.21. Thy teachers shall not be removed, and thine ears shall hear (this is the inward teaching) a voice behind thee, saying, this is the way, walk ye in it. Isa. 51.16,17. Mat. 28.20. Go teach, that is the word: Loe I am with you to the end of the world, that is the Spirit to make it effectually, by my Spirit, Joh. 14.16,17.*

The first
revelation
of the Go-
spel and
the first
principles,
cannot be
tryed by
any former
Doctrine
or rule.

Object. But Adam when he heard first the Doctrine of the blessed seed, could not try the Doctrine or speaker, by any new Doctrine.

Ans. The first Doctrine can be tryed by no other rule, because it was the first rule it self, nor can these principalls written in the heart naturally (*That God is*) (God is just, holy) &c. be tryed by any other truths, because they are first truths; As the sense of seeing cannot try whether the Sun be the Sun by the light of some other Sun, that is before this Sun, which is more lightsome. For there is not another Sun before this, the Gospel it self hath God shining in it, to these who are enlightened, as Adam was, a Rubbie doth speak that is a Rubbie.

Obj. How then should Adam know what God spake to him and not to another, are we not to try all spirits that speak?

The im-
mediate
word, and
the most
immediate
fountain-
word, and
the trying
of both.

Ans. There is a word immediatly spoken by the Prophets, and Apostles, that is to be tryed, partly by the first Preaching the Lord made in Paradise, partly by the effects, that it converteth the soul, *Psal. 19.7.* and smells of that same Majesty, and the divine power of another life, which is in the first Sermon, *Gen. 3.15.* this is *Verbum Dei immediatum*. But when God himself speaks in his own person to Adam, to Abraham, *Gen. 22.* to Moses; *Isaiab.* the Apostles, that is *Verbum Dei immediatissimum*, the fountain-word; neither word nor speaker is to be tryed. The Patriarchs and Prophets are never bidden try the visions of God, for when God speaks them himself, he makes it evident that it is he; and only he who speaks, and we read not of any in this deceived, Angels or men cannot counterfeit God.

Obj. There have, after the Canon of the Scripture is closed, been.

been some men, who have Prophesied facts to come, that fell out as they foretold, just as *Isaiah*, *Elias*, and other Prophets, then something is to be beleaved, that is not written, and such may have the Spirit, and yet no word of Scripture goes along with it.

Ans. 1. Such men may have (I confesse) a Propheticall spirit, but first, they were eminently holy and sound in the faith, and taught that the Catholick Church should beleave nothing, nor practise nothing, but what is warranted by the Word. Such as boast of Spirit or Prophesie, and reject the word, are therefore not to be beleaved.

The difference betwixt the Prophecies that now are, and Scripturall Prophecies

2. What these men of God foretold, is a particular fact concerning a man, what death he should die, or a Nation, or a particular, such a man shall be eternally saved, but no *dogma fidei*, nor any truth that lays bands on the Catholick Church to believe that to the end of the world; as all Scripturall truths do, and a doubt it is, if we are to beleave these, in the individuall circumstances of fact, *sub periculo peccati*, upon hazard of sinning against God, we may, I judge, without sin suspend belief, and yeeld charity to the speaker.

3. If any object, the Prophets did foretell particular facts concerning the death of *Ahab*, the birth of *Josiah*, which concerned particular persons: I, but they so were the maters of fact (as the crucifying of *Christ* was a mater of fact) as also they did by the intent of the Holy Ghost contain Historically, Morall and dogmatically divine Instructions, so that the whole Catholick Church must believe them, with certainty of divine faith, they being written and spoken for our Instruction, and they sin who believe not.

The difference between revelations, of what is truth, and what is lawfull or not lawfull, and revelations of facts; what shall come to passe, and what not.

Quest. 2. What are we to judge of these truths revealed to Professors, when they are in much nearnesse to God, and the Lord is pleased to shine upon them in some fulness of manifestation of himself to their souls, especially in particular facts? *Ans.* There is a wide difference betwixt revelations, which speak what is lawfull or unlawfull, agreeable unto or repugnant to the Word; And what is good *in jure*, and what *in facto*, shall come to passe or not come to passe, whatever is given to revelations of the former sort, is taken from the Scripture, whose peculiar perfection it is to show

what is good and just, what not; Therefore to say that revelations now do guide us in disobeying higher Powers or killing men, &c. is a wronging of the Word, especially of the first, second and sixth Commands. As to the other, God may and doth lead his owne, especially when they are near glory, under fewest prejudices touching time and eternity, to speak what shall be, but it is not our rule. It's an Argument of nought, *Such a thing was mightily born in upon my spirit as lawfull and as certainly to come to passe, when I was most near to G O D in a full manifestation of himself:*

Nearnesse therefore such a way is right, or such a way shall come to passe; to God in For not to say 1. that this is a wronging of the perfection of fulnesse of Scripture, and 2. That there is a bastard Logick in the manifestations of him- where God and nature hath seated discursive power; And we often prophesie, because we love, not because we see the visions of self, is no God. 3. Peter might, the same way, reason, *I saw the glory of surely con- heaven at the transfiguration, and the Peers of the higher house, cludent rule that such a thing is truth or lawfull. Moses and Elias, and this was then mightily born in upon my spirit. It is good for us to be here, let us build three Tabernacles: therefore this is true. It is good for us to be here:* But the Con-

Peter, at the transfiguration, and John, Revel. 19. cap. 22. when they were most near to God did reel and stumble & erre. clusion is a dream; who should preach the Gospel as witnesses and suffer for it, and write Canonick Scripture, if these Disciples should be for ever there? And if they should be separated from the whole glorified body, and make up a Church eternally glorified in that Mount, of only six persons: And the word saith, Peter being drunk with glory, *Mark 9. 6. vnder knew not what he said,* and the Disciples were sleeping, not prophesying, *Luke 9. 32. which saith they were in heaven, but cloathed with bodies of sin, and not led by Scripture-light (as that good Prophecie of Peter was contrair to the Gospel of suffering and dying, that Christ prophesied was abiding himself, and all his, Math. 16. 21, 22.)* we should reel and sin: for there may be no connexion between the present nearnesse to God and the thing suggested in the spirit; and they cohere by accident. So one in prayer is near God in respect

The deceit of sweetnesse of accessse, and yet the individuall favour which ye in liberty of pray for conditionally, never granted; Ye may be saved, and God praying more glorified in the sufficiency of his grace, without granting it to you, as is clear *2 Cor. 12. 9.* Sorrow and desire can suggest such an answer

answer to the fasting of *Israel*, as they may say and think, they shall be victorious now over the children of *Benjamin*, and yet they are deceived. The heart would be silent and let God speak here. The sight may be dazzled in nearnesse to God, and we take our marks by the Moon; And the liberty of praying is terminated upon the fiduciall acts, and we think it is fastened upon the particular thing we seek: And here the Antecedent is true, as heaven, and the Consequence folly and darknesse. So *John*, Rev. 19. and cap. 22. seeth Heaven opened, and behold a white horse and him who sate on him, and he heard the voice of many, saying, *Hallelujah*, and saw the pure river of water of life, the tree of life, the Throne, and Him that sate thereupon, &c. But he did not rightly infer that he might therefore fall down and worship a created Angel. All which saith they vainly boast of the Spirit who reject the light of Scripture, which is a surer day-star then the light of glory, for our direction. The light of glory is for our perfection of happiness, in seeing and enjoying the last end, but not for our instruction in leading to the end, and the means. The Candle-light, and Sun-light in the City comes not without the City to direct us in the way, the lights and torches in *Jerusalem* and the new City serve not to guide the way to these Cities.

2. The spirituall man judgeth all things, but by the word. In one particular, *Samuel*, in another, *Tertullian*, dottes upon *Montanus*, some of the prime fathers, otherwise Godly, are blacked with *Platoes* purgatory, and some of them with invocation of Saints, yet speaking to them doubtingly *εἰ τίς αἰσινῶς*, say; the spirit may be, where some particular errors are, but if the judgment be rotten and unsound in the matters of God, rottennesse in the one side of the Apple creeps through the whole, and so doth corruption from the minde sink down to the heart. A godly heretick I cannot know.

3. Any bone or hurt member in walking, actually pains and breedeth aking, if there be a piercing and a graving conviction, in a Christian motion, that untowardnesse and opposition from the flesh, pains the spirit and new man, and hinders the stirrings of the Spirit, it saith the Spirit is there, as water cast upon fire speaketh there is fire, *Rom.* 7. 15, 16, 23, 24. It were good to try the untowardnesse

Pain, grief,
& aking
in spiritual
motions
speaketh
that the
Spirit is
there where
such are.

wardnesse to spirituall duties, and severall kinds of delight, whether it be borrowed delight from the literall facilitie of the gift, from gaine and glory, adhering to the office and calling, or from the inbred sweetnesse in honouring God, crooking and pain in walking is a token of life-walking.

4. Its a spirituall disposition in the Church, *Cant.* 2. in a particular soul, to know and be able to give an exact account of all the motions, goings and comings of Christ, where he lyeth as a bundle of myrrhe all the night, even betwixt the breasts, *Cant.* 1.13. when the King brings you into his house of new wine, *Cant.* 1.4. *Cant.* 2.4. when he speaks, *Cant.* 2.8, 10. — *My beloved spake and said to me, arise, my love, my fair one, and come away,* when he knocks, know ye his knock, to tell over again his words, open motions, *to me my sister,* &c. where he is. *Cant.* 2. 8. *Behold he cometh his going, leaping upon the mountains, skipping upon the hills,* where he is his coming, in his dispensation to his Ancient Church? *Cant.* 2. 9. *Behold he standeth behind our wall, he looketh forth at the windows.* 16. He feedeth among the Lillies: when, and how he imbraceth, *Cant.* 2.6. *His left hand is under my head, his right hand doth embrace me:* when he withdrawes, *Cant.* 5.6. and is not to be found, *I sought him, but I found him not, I called him, but he answered me not.* *Cant.* 5.6. *Cant.* 3.1, 2. how hard he is to be found, and how easie he is to be found, *Cant.* 3.1, 2, 3, 4. what spirituall stirrings he makes in the heart, *Cant.* 5.4. *My beloved put in his hand by the key-hole.* For (1.) this speaks much soul-love to be where he is. *Cant.* 1.7. (2.) To be able to write a spirituall Chronicle and History of all Christs stirrings towards your soul, saith ye have letters daily, and good intelligence of the affairs of the Spirit, and of the Kings Court, and that he writes to you, as *Cant.* 5.1. *I am come into my garden, my sister, my spouse; I have gathered my myrrhe with my spice, I have eaten my honey-comb with my honey, I have drunk my wine with my milk:* Then will Christ write a letter to spirituall ones, and (as it were, with reverence to his Holinesse) give a sort of account where he is, what he does, what thoughts he hath to us: O! how few know this?

5. Godly missing of Christ must be a gracious disposition, *Cant.* 5.6. *I opened to my beloved, but my beloved had withdrawn himself,*

self, Cant. 3. 1. I sought him but I found him not, vers. 2. I sought him but I found him not. Such as are pleased with a bare literall missing and are not also in a holy manner anxious and are not

6. Restlesse in rising and going through the City, in the streets and the broad wayes, seeking and asking, saw ye him whom my soul loveth? Cant. 3. 1, 2, 3. are not so spirituall, as is required. Cant. 5. 6. My beloved had withdrawn himself, and was gone, my soul failed when he spake, remembering his speeches, when he knocked. v. 2. There may be some too longsome securitie under sad falls, when he is not soon missed, 2 Sam. 11. 1, 2, 3. Psal. 26. 15. Yea a spirituall soul having regard to all the Commandements misseth the spirits acting in all the wayes in eating, Pro. 3. 6. Aik. 27. 35. 1 Cor. 10. 31. Job 1. 5.

7. Frequent convictions (which are the connaturall actings of the Spirit) Joh. 16. 9. and of the most spirituall sins, as of unbeleef, and Gospel-ignorance, Joh. 16. 9. prove a spirituall state: as flaming prove fire to be fire. Unbeleef is more contrair to the Spirit, then carnall sins, being most contrary to the flower and bloomings of the Spirit in his sweetest operations, and most against the Mediator-love of Christ. For as by the fall, Christ hath a new

Convictions for most spirituall sins speak much spiritualnes

Office to redeem us, Matth. 1. 21. 1 Tim. 1. 15. Luke 19. 10. Isa. 61. 1, 2. Isa. 44. 6, 9. So the Spirit hath a new Office, which he should not have had, if man had not sinned, to apply the blood of sprinkling as a sort of Mediatory intercession, to dippe us in the fountain of his blood. Joh. 16. 14. He shall receive of mine, and shew it unto you. Joh. 14. 16. to be the Comforter, Joh. 14. 16. the Leader, Joh. 16. 13. the Witnesse, Joh. 15. 26. Rom. 8. 15, 16. The Spirit in his Office cannot step one foot with the unbeliever.

As Christ-Man hath a new office to redeem, so hath the Spirit a new office to comfort, neither of which should have been usefull, if man had not sinned.

Hence much tendernes and smiting of heart where the Spirit, 1 Sam. 24. 5. is. Yea conscience to weep as one over his mothers grave, for his enemies, Ps. 35. 13, 14 and strict doubling of faith in greatest deeps: in which Christ proves himself to be more then a believing man, Mat. 26. 39. Luk. 22. 42, 44. for no man that is only man can both drink hell & believe heaven at once. 8. In duties there be these. 1. The end. 2. The delight in them. 3. The successe. As to the first, the lesse of the creature and self, and the more of God in the end, so much the more denied and spirituall is the doer, when purely

ly

The Spirit ly for God *ut vivamus* we do, 1 Cor. 10. 13. Col. 3. 23. we are sick as the Spirit for God, and in health for God, and wake to him, Psal. 119. 62, 147, 148. and sleep to him, Psal. 16. 7. Psal. 139. 18. live to doe all to him, 1 Pet. 2. 23. live and die to him and to Christ, Rom. 14. 7. 8. and pray to him, even when we speak to God, Eccles. 5. 4. 2. and preach to prepare a Bride to him, 2 Cor. 1. 14. 2 Cor. 4. 25. we may be not speaking to God, or for God and his honour, 1 Cor. 11. 2. 1 Thess. 2. 19, 20. How miserable and carnall to doe all for the creature, the flesh, Rom. 13. 14. Jer. 22. 15. Isa. 5. 8. for self, Dan. 4. 30. Heb. 2. 5, 6. and this speaks much of the Spirit when the man is sick and hungry, for the exalting of God, and the will is so capaciously wide in this, that he would his eternall glory were a foot-stool for the highting of his glory, Exod. 32. 31. Rom. 9. 3. the will is a most spirituall and capacious facultie, and O! what acceptable service when the mans will looks right toward an infinite Majestie, as thirsting for and panting after this: O! if all beings, millions of Worlds, Angels and men, and all created beings, Heaven, Earth, Sun, Moone, Stars, Clouds, Air, Seas, Floods, Beasts, Birds, Fishes, and all the drops of Raine and Hail, Snow, Dew, so many Worlds of Angels would sing his praises? What wonder then, he accept the will for the deed? And what is to be thought of the will averse from God, and which hates him, and wishes that God were not? How contrair to a Spirituall disposition is this?

2. For delight, it is a spirituall disposition, to go about the duty as duty, *ut bonum honestum*, and not upon this formall account, because it delighteth us; Except the delight be in the Law of the Lord, night and day, as it glorifieth him. 2. It's spiritualnesse, when abstractedly from private consolation we go about the duty for God, and can rest upon suffering and burning quick as it is duty, though the sufferer should be deserted all the while; We often feed our selves with the *bonum secundum*, the pleasantnesse in the duty, which is our sin, except the sweetnesse of the holinesse of the duty be our delight, and the beauty of pleasing God allure us, but feeling being away, we find how hard it is, to delight our selves in the Lord. 3. We do duties too often, for the successe, not for the duty: We pray, the Lord hears not, we wearie:

we

we rebuke men, they can not, and we were in success and not
 duty, self-delight and not the honouring of God, which should be
 all our delight, take us up. I pray and weep for my enemies (Abraham
 if it could be done) saith David, they are worse, *Psal. 35. 13.*
 but my prayer returned to my bosome, that is, the sweet peace of
 God, which is the fruit of the duty of praying came to my soul,
 and cheered me. We consider not that the promise of peace, and
 consolation is made to the duty it self, *Psal. 119. 165. Psal. 119.*
11. Prov. 3. 21, 22, 23, 24, 25. not to success of the duty, and we
 consider not that we are to be quieted in the duty, and to be armed
 with patience, against the temptation of the duty. *Offen. 10.*
 rages Pharisees against Christ and the Apostles, yet the Spirit
 bids them Preach. Therefore whether success in praying, and
 the sugar of delight in duties hire us, or not; We are to know
 that though *Abrahams* offering of *Isaac* to God had neither in it
 the one nor the other, nor our Saviours offering himself to God
 for the finnes of the world; If reason weigh the one and the o-
 ther, yet because both were performed upon the motive of the
 love of God commanding, both was most spirituall obedience, es-
 pecially, because the duty is both work and wage, and the more
 of the Word of God is in the obedience. I mean not the letter
 only, but the word including the love. 2. The authority of
 the Commander. 3. The beauty apprehended to be, and the
 peace in obedience; the more spirituall is the obedience. The let-
 ter only may show you duty, your obligation, and the penaltie
 of disobeying, and all these shew in a literal way, and yet upon that
 account, the obedience is not spirituall, but Gospel-love added to
 the Laws letter makes spirituall obedience.

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 renders the
 obedience
 spirituall.

CHAP. XV. DI. 1.

The new heart of Covenanters, the Nature, Characters,
 Properties thereof, hitherto of the new Spirit.

Quest. 61. When are we a Judge, that we have a new heart
 and when do we know that it is not the old
 heart?

I

Ans.

The heart
is the man.

Ans. 1. *Propos.* As Physically, so also Morally, the heart is the man, the good heart, the good man, the evil heart, the evil man, and God weights men by the weight, not of the tongue, of the hands, of the outward man, but by the weight of the heart:

Asa his heart was perfect, *2 Chron.* 15. 17. the heart of *Jehoshaphat*, *2 Chron.* 17. 3. was perfect. And *Psal.* 78. 37. their heart was not right: the froward heart is the froward man, *Prov.*

There is a
heart with
in a heart,
and a man
within a
man speak-
ing and ac-
ting.

3. 32. For there is a man speaking within a man, and a heart within a heart acting, as if it were a man made up of soul and body. *Thou hast said in thy heart, I will ascend up to Heaven*, so the King of *Babylony* *Isa.* 14. 13. So the heart acts Heaven or Hell within the man, *Psal.* 14. 1. *Ezek.* 1. 19. they have a heart *yeyuvaa-* *henn* buried in the Colledge, studying and reading *caveat* *conscience*, *2 Pet.* 2. 14.

God only
tryeth the
heart.

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Confess. 10.
cap. 27. in
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2. *Propos.* When the Lord tryes the man, he tryes the heart and the reins, *Prov.* 15. 11. *Hell and the heart both are naked before him.* *Prov.* 17. 3. *Theodore.* God acteth the noon-day-Sun meridionaliter in every heart: The man himself is without, and God within, *Jer.* 17. 9. Man searcheth not his own heart and reins, for there be plottings and inclinations to evil in the heart, which the heart knows not, *2 King.* 8. 12, 13. *Peter* hath a better heart then all men in the books of his own heart, *Matth.* 26. 33. but its not so indeed.

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3. *Propos.* The washed heart that lodges not vain thoughts, *Jer.* 4. 14. *purged from dead works, by the blood of Christ* (above all the blood of bullocks and goats) *Heb.* 9. 14. purified by faith, *Act.* 15. 14. is the good heart. It is a better heart according to the heart of God, *1 King.* 15. 5. that turneth not aside, *1 Sam.* 13. 14. of Gods seeking out and finding, then the first heart created of God, *Eph.* 4. 24. *1 Col.* 3. 10. And ah! we seek a good Ruler, a good Physician, when we are sick, a good house to dwell in, and (which is strange) a good horse, but not to have a good heart.

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4. *Propos.* The excellent acts of God, in a manner (with glory to his Highnesse) to mind his first work, to create a better heart then the first which he created, saith, that there is great need of a good heart, *Psal.* 51. 10. of a new heart, *Ezek.* 36. 26. Its beyond all.

all admiration, to create so rare a peece as the Sun out of nothing, and a beautifull Lillie out of mire and dirt, out of common clay to bring forth Saphires, Carbuncles, and in hiew of a stony heart (for grace is not educed out of the potencie of any created thing) to create a new heart, which God loveth to dwell in, rather then in heaven, the high and holy place, *Isai. 57. 15.* which so ravisheth the heart of Christ, *Cant. 4. 7. 9.* and is of more price with God, then gold, or any corruptible thing, even a meek and quiet spirit, *1 Pet. 3. 3, 4.* is the rarest peece of the works of God.

Its an excellent act of God to keep the vessell in a spirituall season, as David prayes, *1 Chron. 29. 18.* To make roome for Christ dwelling by faith, and for love to comprehend love, *Eph. 3. 17, 18.* and who puts such a thing in the heart, *Exo 7. 17.* when a sparkle of fire from flint falls on water or green timber, there is no firing from thence. But when actuall influences fall upon an heavenly habit, as the Lord can cast in a coal, or a lump and flood of love, *Cant. 2. 5, 6. Luk. 24. 32. Cant. 6. 12.* there are most heavenly a-ctings of the soul.

3. He bows and inclines the heart to the Lords testimonies, and to cleave to him without declining, *Jer. 32. 39, 40. Ps. 119. 39. Cant. 1. 4. Ps. 141. 4.*

4. We are to beware of 1. the reigning evils of the heart, of a rotten and unsound heart, *1 Tim. 6. 5. Psal. 119. 82.* 2. Of an unfavoury stinking heart, that smells of hell and the second death, of all sort of unrighteousnesse and malice, like a green opened grave, *Psal. 5. 9.* 3. Of an uncured heart, that never came through the hands of the Physician (*Prov. 14. 13. A sound heart is the life of the flesh.*) Of an unsound, unfavoury and a rotten heart, *Eph. 4. 29.* compared with *vers. 23.* from whence issue rotten words, borrowed from rotten and worm-eaten trees which speak an uncured heart.

5. We are to look to deadnesse of heart in all the branches of it. As (1.) fullennesse and dumpish sadnesse, in refusing comforts, and being full of unbeseeving heavinesse, in David, *Psal. 69. 20.* *Psal. 42. 11.* whereas we are alwayes to rejoyce, *Psal. 119. 32. Phil. 4. 4.* (2.) Fainting at the greatnesse of the affliction, *Isa. 20. 3. Job. 14. 1.* whence comes withering of heart, *Psal. 102. 4. Psal. 27. 13.*

Psalm 119. 133. (3.) An overwhelmed and unbelieving frowning heart, *Psalm 61. 2. Psalm 142. 3. Psalm 143. 3, 4.* (4.) Deadnesse in going about the service of God, *Psalm 119. 37. Quicken me in thy way,* of this else where. (5.) Narrownesse to take in God, opposed to an enlarged and wide heart, *Psalm 119. 32. Psalm 81. 10.* and straitening of heart, when the soul is so hampered, that he cannot speak, *Psalm 77. 4.* unbeliefe clips the wings of the Spirit, and layes on setters, which may come from the wicked company, and may be laid on by our selves, *Psalm 39. 1, 2.* (6.) There is an Atheist heart to hate the existence of God, of Christ, of a Gospel, *Jam. 2. 19. Matth. 8. 29.* Compared with *Psalm 14. 1. Eph. 2. 12.* Some beleivers are near to say, I take my leave of Christ, I'll pray no more, for it is in vain, *Jer. 10. 9. Ps. 73. 13, 14.* but it is not a fixed resolution: of this else where.

7. There is an evil heart of unbeliefe to depart from the Living God, *Heb. 3. 12.*

Prov. 6. 18.

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8. A heart that deviseth, ploweth, or delveth wicked imaginations, *Prov. 6. 18.* As *Prov. 3. 29. Plow not evil against thy neighbour.* *Hol. 10. 13. You have plowed iniquity,* such plots are forged against the people of God, *Matth. 27. 1. Nah. 1. 11.*

9. A proud heart (1.) resisted of God. (2.) Farrest from the lowly and meek heart of Christ, *Matth. 11. 29. Phil. 2. 5, 6, 7.* (3.) Most near to Satans heart, *1 Tim. 3. 6.*

Why are we more ashamed of an unclean full heart, then of a proud heart? *Ans.* A proud heart is deeper guiltinesse, and nearer to Satans nature; And pride and unbeliefe are sins more reproachfull to God, and incroach more upon his Throne, but there is more flesh in us then Spirit, and we think that there is more of a beast in uncleannesse.

Quest. But we are more ashamed of lying, falshood, and stealing, then of pride? *Ans.* There's more of being ashamed before men, it being a carnall sort of passion, then of being ashamed before God, and falshood and lying to men are fleshly evils against common honesty, but pride is a more Angel-sin, or a more God-like sin, a spirituall sin, and pride is a sort of heart-heresie, by which we judge but blindly, we have reason to ascend and climb aloft to

Gods

God's power, *Gen. 3. 15, 6. Isai. 14. 13.* because of knowledge, power.

10. There is deceitfulness and self-deceiving in the heart, *Isa. 44. 20.* the Idolater feeds on ashes, a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand, *Obadiah 3.* The heart is the greatest liar on earth, to say and gain say.

11. There is a wicked fearfulness in the heart to do evil, *Jude 11.* feeding themselves without fear, *3 Sam. 1. 14.* Was thou not afraid (saith David to the Amalekite) to put out thine hand to destroy the Lords Anointed? Its a godly fear to tremble alwayes, at feasting, speaking, hearing, sleeping, company, *Prov. 28. 14. 1 Pet. 1. 17. Phil. 2. 13. Job 1. 5.* And in all there ly snares within, and without the house.

12. There is a wicked stoutnesse of heart, we shall have peace, though we both hear cursing and walk loosely, *Dent. 29. 19.* we are fallen, but Ephraims stout heart (2.) will rise whether God will, or nor, *Isa. 9. 9.* And (3.) the King of Assyria's stout heart will be as strong as God, *Isa. 10. 12, 13.* And (4.) its wicked stoutnesse to say godly mourning before the Lord is in vain, *Mal. 3. 13, 14.* (5.) Its wicked stoutnesse to rest upon your own righteousness and refuse to treat with God, *Isa. 46. 12, 13.* (6.) And vain stoutnesse to darre God in his own quarrers and fight him, *Exod. 14. 8. 23. Exod. 23. 8. 13. Isai. 36. 10, 11, 36, 37.* if it were in his own seas as Pharaoh and the Egyptians would do.

13. There is a wicked hardening of the heart, when men make the Lord his word and mighty works the contrair party, *Exod. 5. 1, 2, 3. Exod. 7. 10, 13, 16, 20, 23. Exod. 8. 5, 6, 7, 15, 17, 18, 19. Isai. 6. 9, 10. Zech. 7. 8, 9, 11, 12. Ezek. 2. 3, 4. Ezek. 3. 7, 8. Mar. 13. 13, 14, 15. Act. 13. 44, 45, 46.* and oppose God in his word and works.

14. There is a sinfull dolnesse upon the heart, by which men are as weaned children, line upon line, line upon line, can do them no good, *Isai. 29. 9, 10, 11.* Here it is to be observed that we cannot Preach Omnipotency, nor perswade a world to be created, nor a new heart to be infused, nor can we Preach to a Wolf to become a meek Lamb, nor threaten the Sun to rise at midnight, we but speak

Characters
of sinfull
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a new heart

Job 9. 20. speak words about the new birth, the husband-man but breaks the earth with his plough, but God makes the corn to grow, and he only, not that the word is not the instrument of conversion of souls, Pro 28. 18 Rom. 1. 16. Rom. 10. 14. but how to the act of infusion of a new heart the word concurs as a morall and suafory instrument, is above my capacity.

To be 15. There is a froward heart, Pro 17. 20. that perverteth and is made narrow, to be crafty *שָׁדָד* to pervert. pressed in 16. A wicked heart, Pro. 26. 23. set on evil, Eccl. 8. 11. 17. foolish body or 18. A wicked heart, Pro. 26. 23. set on evil, Eccl. 8. 11. 17. foolish minde, to 19. A wicked heart, Pro. 26. 23. set on evil, Eccl. 8. 11. 17. foolish afflict, to 20. A wicked heart, Pro. 26. 23. set on evil, Eccl. 8. 11. 17. foolish vex, Gen. 32. 7. straitening was on Jacob by a Metalepsis it is to frame by pressing or keeping straight as 28. 9. With all keeping keep thy heart, Prov. 4. 23. the word is to Potters frame a vessel. Hence *יִשְׂרָאֵל יִשְׂרָאֵל* a potter, Ezk. 11. 13. The vain and unreasonable imaginations of the heart and the atheism thereof. It may be there is no heaven, nor hell. (4.) What if there be no Christ, nor Gospel, but only questions of words? Such clay-pots were framed by Gallio, and Festus, Act. 18. 14, 15. Act. 25. 11, 19. Hence come imaginations of things impossible, Isa. 14. 13. I'll ascend to heaven, saith Babylon, I will set my nest among the stars. Oba. 4. Tyrus saith, I am god, I sit in the seat of God. And new-wild-fire flights which are indeed old heresies, are of this kind; such are dreamers, who see seven lean kine eat seven fat kine, *in re*, its a lie. (5.) A new heart is the Office-house of Christ, and a heart delighting in Gods wayes is a new heart, where the Law is imprinted and ingraven in the heart, Isa. 51. 7. Hearken ye

people in whose heart is my Law. Psal. 40. 8. *I delight to do thy will; O God, thy Law is within my heart.* Its true there is a new delight in the heart, but not a delight of the new heart, Isa. 58. 2. *Joh. 5. 35.* for a delight in the Gospel as a good thing, not as a good Gospel, a delighting in Christ as a Prophet that feeds them, not in Christ as a Redeemer, *Joh. 6. 26.* that saves them, is not a new heart.

2. The new heart is a heart universall, wholly for God as God, there is an inteevnese in it, when the whole *spirit and soul and body is kept blamelesse*, 1 *Thess. 5. 23.* 1 *Pet. 1. 18.* *in πικνὴ ἀγαττοῦ* and enteer heart. *in holy conversations and godlinesse*, 2 *Pet. 3. 21.* Half a globe, Half a sincere faith, though exquisitely plained, or half a cart wheell, is not a globe nor is no faith. a cart wheell. Externall things may be devided, one may be an hearing Professor, and a drunken Professor, and a praising, a singing Professor in publick, and not a praying nor a believing Professor in private, spirituall duties, cannot be devided: half a faith, half a love, is no faith, no love, saving grace is an essence that consists in *indivisibili*, and cannot be parted.

3. A new heart is a fixed and established heart by Grace, it's a new state, not a new transient flash, a new heart, *Dent. 5. 27.* A fixed heart. *All that the Lord our God will speak unto thee, we will hear,* but the Lord saith, *verse 19.* *O! that there were such a heart in them,* but it is not in them. D. Preston.

4. 1 *Sam. 10. 9.* God gave Saul an other heart, then a changed heart is not a new heart, a new spirit or a new gift in *Jehu* is not a new heart; It's not newnesse that makes the heart new, but Gods new engraving, *Jer. 31. 33.* Some new heart or new spirit is an old heart.

5. A heart kepted with all keeping is a new heart, *Prov. 4. 23.* both the words note exact diligence in keeping as watchmen and shepherds with all keeping, at all times, *Psal. 119. 119.* some pull their hearts to pray and hear, but not while the sabbath, or under a storme of conscience: and the heart is a word in some company, not at other times and in other company. *Cant. 3. 3.* *Cant. 5. 7.* A wel kept heart is a new heart.

6. The heart is new, where the affections are all faith (as it were) and all sanctified, reason and zeal is a lump of angry reason, and fear a masse of shining reverence; and love only soul sickness and pure adherence to God, the instinct of faith wholly on God, as the last and only end. (2.) The heart is new when the affections are. New affections what they are.

affections are equivocally, or at least, at the second hand set upon the creature, but as nothing can be seen, but what either is colour, or affected with colour, so nothing is fixedly sought after, but God, he onely feared and served, *Mat. 4. 10. Deut. 10. 20.* only desired, *Psal. 73. 25.* only loved, *Deut. 10. 12. Cant. 2. 2, 3.* the soul sick of love for only only Christ, *Cant. 2. 5. Cant. 5. 8.* he onely trusted in, *Jer. 17. 5, 7. Psal. 62. 5.* (1.) Nothing is all good and all desirable but God, and God in Christ, *Mat. 19. 17. Cant. 5. 16.* the shadow of the Sun in the fountain is not the reall Sun: the stirrings of the pulse of the affections towards the shadowed good of the creature, should be lent, and like the beating of the pulse of a dying man, with a godly contradiction, loving and not loving, joying and not joying, *1 Cor. 7. 29, 30.* mourning and not mourning.

CHAP. XIX.

1. *The place of Evangelick works in the New Covenant.*
2. *Possession of glory and right to glory considerably different.*
3. *A twofold right to life.*
4. *We are not justified by Works.*
5. *The place of declarative justification by Works, Jam. 2. discussed.*
6. *Faith and Works different.*
7. *Possession of life and right to life cleared.*
8. *Faith and finall believing both commanded in the Law, finall unbelief not the sin forbidden in the Gospel onely.*
9. *How life is promised to works Evangelick.*

IT's a grave and weighty Question to rid marches between the two Covenants in their conditions, the one requiring the obedience of Works, the other Faith: It's not to be said that for fifteen hundred years no man did doubt of the necessitie of good Works by Works, Paul propones the objections of the Antinomians, Shall we sin and continue in sin, that Grace may abound? *Rom. 6. 1.* this they spake through the occasion of what he taught, *chap. 5.* some have said they are hurtfull, because we abuse them, some arbitrarie and indifferent, because they are not necessary to justification.

The necessitie of Works by Works, an old question in the Church.

liberation. O! what pronnesse in us to suck out of the doctrine of free Grace poyson, how kindly to desire there were no Law against treason, because the Prince pardons; All sin is virtually Atheisme, so with the existence of a Law, and so of a just holy and unchangeable God were not, and we can hardly believe this. And 2. what rising of heart and carnall reason is there against the first acts of providence, why, and what necessity was there to make a Law to forbid the eating of an Aple, God foreseeing that thence should come the ruine and endlesse damnation of all. It had been good God had never created such a Tree. 2. That the eating thereof had never been forbidden. 3. That it had never had such a name, as *the tree of knowledge*, for it deceived *Evah*. 4. That God had not given free-will to *Adam*. 5. That he had given him confirming grace in the first moment of Creation. But,

Our mis- takes of Works, of Grace, of VVord, of God, & of the works of God.

Observe 1. Satan started first the dispute concerning the equity of the Law, and that we are Disciples of and apprentices to *Satan*, when we tossie and rackot arguments in our carnall heart-Logick against the holy Law of God, *Gen. 3. 2.* and make the heart a ferrie boat to cary messengers and divellish thoughts hither and yonder, in questioning the goodnesse of the Law, and the acts of providence, and therefore it is speaking Grace, to close with the sweetnesse not only of the Law written in the heart, and these inbred principles of honesty and truth, to hurt none, to obey God, (for Satan raised not the first dispute about these) but with all the judgements and testimonies of God, as *David, Psal. 119. 127, 128. vers. 86. All thy commandments are faithfull*, *1 Sam. 12. 7. Stand still that I may reason with you, of all the righteous acts of the Lord.* Its a mind like Christs that hath an heart-prejudice at no one command, by an other, and is sweetly friended with all that God commands, *Math. 3. 15. It becomes us to fulfill all rightnesse*, and O! how sweet to have no heart quarrell, but a sweet stouping of soul unto, and an adoring of God in all providences, and acts or decrees he hath concluded or done in time or from Eternitie. These draw deep in the decree of Reprobation, God had an hatefull designe against me. 2. The Gospel is an untrue and fabulous dispensation. What a spirit is *Galenus* who reproacheth *Moses* because he teacheth not that God works ever and by necessity

Its grace to close with all sorts of commands,

Galenus de usupartium.
of

Alphonſus of nature, what is moſt good for the creature. And that Prince who ſaid, that if he had been Counſellour to God in the time of the Creation, many things ſhould have been created *ordinatius & melius*, in a better order and ſtate, then they were. Let the man be remembred who called the Goſpel a fable, and the ſpirits who reproach the Scripture as *inkie wiſedom*. 1. *A bare dead forme bare*

fleſh, &c. and weak ones under deſertion, who feed upon reports and lying news from Satan, God hated me before time, and carries on a deſign of eternall ruine to me, therefore I have no right to hear, to pray, to eat, to ſleep. 2. Yet the neceſſity of good

works is aſſerted by *Luther*, the *Auguſtine Confess.* and *Apol.*

Gal. 5. Arti. 20. docent noſtri, &c. Evangelick works are neceſſarie, not to merite, but by the will and commandement of God: *Cal-*

vin calleth them inferiour cauſes of the poſſeſſion of our ſalvation. The diſpute began upon occaſion of the book called *Interim Anno*

—M. 1578. and in *Colloquie* at *Altenburge*, *Melanthone* and the Divines of *Wittenberge* aſſented to the neceſſitie of good

works, but the followers of *Flaccius Illyricus* diſ�ented: The Authors of the book of Concord condemne theſe of *Flaccius* their

way, and deny a neceſſity of efficiency in works to deſerve ſalvation, but yeeld a neceſſity of their preſence, that the work of ſal-

vation be not hindered. 3. Theſe diſtinctions are neceſſary. 1. *There is a juſt and right* to Goſpel life eternall. And 2. *there is actuall poſſeſſion of life* eternall.

2. *There is a twofold juſt, One by the purchaſe of merit, and the payed ranſome of blood; There is a right ſecundary by promiſe,* every promiſe giveth a right in a manner: but its unproper.

3. *There is promiſe of life formally federall. 2. There is a promiſe* of life conſequenter federall.

4. *There is an order of things, one going before the other as the Antecedent and the Conſequent, and in order of cauſe and effect.*

5. *Law-obedience doth much differ from Goſpel-obedience, as Law-commands from Goſpel-commands.*

6. *GOD ſent his Sonne to juſtifie perſons, but not to juſtifie* works, not to make inherent obedience perfect or our righteouſneſſe before God.

Aſſer. 1.

PART. I. A twofold right to life, one by promise to life.

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Asser. 1. If the new Covenant be considered strictly and formally in its essence, he that beleeveth whether his faith be weak or strong is justified and saved, *Joh. 3. 18, 36. Joh. 5. 24. Act. 15. 9, 10, 11. Rom. 3. 16. Rom. 4. 1, 2, 3, 4, 5. Rom. 5. 1.* for faith justifieth as lively faith, and not as great or small: Otherwise none should be justified and saved but the strong beleever, whereas *Christ* died for the weak in the faith, *Rom. 14.*

Faith

though weak
justifieth.

Hence *Mr. Sibbs* excellently. Know that in the Covenant of Grace God requires the truth of Grace, not any certain measure, and a spark of fire is as well fire as the whole element thereof, we must look to Grace in the sparkle as well as the whole flame, all have not the like strong, yet the like precious faith, whereby they lay hold and put on the perfect righteousness of *Christ*, a weak hand may receive a rich Jewell, a few grapes will shew that the plant is a vine not a thorne: There is a roome in heaven for thee who judges thy self; for the number of lambes, and babes weak in the faith in this Kingdome, do far exceed the number of the strong and aged in *Christ*; for the Scripture names the whole flock, little ones, babes, his sheep, they are not a flock of fathers and strong ones.

Bruised
Reed, pag.
107, 108.

Asser. 2. There is a right to life by promise, he that beleeves shall be saved. *Promissio facit jus, & creat debitum:* Godliness hath the promise of this life, and of that which is to come; And because a promise as a promise cannot create an equality betwixt the work and the wages, as is proven, this is an improper right, and not proper debt, and takes not away the nature of a free gift: This is no consequence at all, the performing of the condition of the Covenant of Works doth justify *Adam* by Law-works, so as he is no sinner, hath fulfilled the Law, hath right to life eternall; *Ergo*, to beleve to the end, and fulfill to the end, and fulfill the condition of the Covenant of Grace doth justify the beleever, by Evangelick works, make him no sinner, but a perfect fulfiller of the Covenant of Grace, and one who hath due right by working to life eternall. Certainly then, 1. doing Evangelick gives us as good right to eternall life, without the price and ransom of blood, as doing legall gives to the same life. 2. When we sin and fall in atrocious offences, Adulteries, Parricide, Robbing,

The right
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to life, it ju-
stifieth not
as Law-
obedience.

The fulfil-
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of the Co-
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grace, can-
not justify,
as the ful-
filling of
the condi-
tion of the
Covenant
of Works
should have
justified.

bing, we have as good right to justification by works, and life eternall by Evangelick works, suppose he be a robber all his life, as was the repenting thief, as *Adam*, suppose he had perfectly fulfilled the Law. Now though believing be the condition of the Covenant of Grace, it is of a farre other nature then perfect doing, to the end, and constant fulfilling of the whole Law, in thought, word, and deed with *all the heart, and the soul and mind, and all the strength*. For there is no sin here, and so no place for punishing justice, or wrath, none can so believe, but he sins and so deserves everlasting wrath. If it be said, that by the Covenant of Works he doeth deserve it, but not by the Covenant of Grace, for Christ hath merited to him life eternall. *Ans. 1.* We speak now of the right that a Believer hath by Evangelick works to justification and life, as contradistinguished from the merits of Christ, this opinion saith that a man is justified by Evangelick doing, because God hath made the like promise, and the like *jus* and right by promise, to doing Evangelick, that he made to Law-doing, if Christs merits be added to qualifie Evangelick works, to adde to them the worth that they have, then Christs merits must give life eternall by way of merit, or a vertue of meriting condignly to our Evangelick doing, as Papists say, and so Christ hath made us saviours and redeemers of our selves, and this is a right to life *ex condigno* more then *Adams* most perfit Law-obedience had. 2. The Covenant of Grace commanding faith, doeth by this opinion command all that the Law of Works doeth, but in an Evangelick way, that they be done sincerely: *Ergo*, it must forbid all sin which the Law forbids; But the Law forbids not only unbelief, finall unbelief, but all the works of the flesh: Also Christ must come *ad idem* to louse and dissolve the Law, which he denyes, *Math. 5.* for if the Covenant of Grace condemne nothing but finall unbelief, Christ in this Covenant must dissolve the Law; but Christ sayeth, he that breaks or teacheth men to break these is the least of the Kingdome of God. But there is an other *jus* and right to life eternall, by which Christ dying hath satisfied the Law, expiated our sins, restored as much and more glory to God by passive obedience, by his sufferings, as we had taken glory from God by our evill doing, and so merited to us life eternall. If any say abusing that place, *Rev. 22.*

The right
of redemp-
tion is not
ours, by
Evangelick
doing, as
the place,
Rev. 22. 14.
mistaken,
is expounded
by some.

PLAT. II *We are not justified, nor obtain we right*

1. that we obtain this *right* and right to the Tree of Life, and to Christ our life and everlasting glory (which is our only right, the only Charter of blood) by keeping the Commandements Evangelically; he must say that we first may keep the Commandements Evangelically before we have right to life, to Christ, and so before we beleve. 2. That we merit Christs right or merite by doing, and that by Evangelick works, we buy right to Christ and Christs merits, and so Christ hath not merited to us a *ius* and right and title to life everlasting by dying, and grace and a gracious right to do his Commandements by his death, but that we, by doing his Commandements, do earne and sweat for a right to Heaven, which is to say, that we by doing, merite and deserve the price of Redemption, and that we merite Christ to our selves, by doing, whereas it is he and he alone, that hath merited to us Grace and Glory, and all title to Heaven. Not to say that a Charter of life from such a noble Superiour as Christ by the purchase of blood, and of such blood, the blood of God, *Act. 20. 28.* is some better then to have eternall liveliehood and free-hold from our duty and lubrick best works, which are polluted with sin, and by which, though we were Evangelically *conscious to our selves of nothing*, yet should we not be therefore justified, *1 Cor. 4. 4.* for the righteousness in which is Davids blessednesse before Christ, and Abrahams before the Law, and ours under the Gospel, is in *forgiving of iniquity, covering of sin, not imputing of sin*, *Rom. 4. 1, 2, 3, 4, 5, 6, 7.* But in all the Scripture our sins are never said to be pardoned and not imputed to us, by our own most Evangelick doing, for we are *justified freely by his Grace, through the Redemption that is in Christ Jesus*, *Rom. 3. 24.* not by the Redemption that is in us, and are *washed from our sins in his Blood*, *Eph. 1. 7. Col. 1. 14. Mat. 26. 28. Rev. 1. 5.* and sufferings, not by our Evangelick doings, and if such a case could stand, the *Martyrs*, sure, might well be justified by their own blood, and since no pardoning, washing, Law-satisfying vertue, can be in faith, works, or our Evangelick deservings, they can not justifie us nor keep and occupy the Chair of Christ. And the fault were the lesse, if our works were onely *Via ad reg-* called the way to the kingdom, not the cause of raigning, but they *num*, not *causa reg-* are called perfect, both in their nature, and conforme to the rule, *and nam.*

By Christ
dying, we
obtaine
right to
life and to
Christ, not
by works.

There can
not be a
perfection
in our faith
and Evan-
gelick
works in
order to
the Gospel,
more then
to the Law,
to justifie
us.

and also in order to the end, to justifie us before God, and to save us. And if so, all in Christ may say, we have no sin, contrary to Scripture, *Jam. 3. 2. 1 King. 8. 46. Eccles. 7. 20. Prov. 20. 9. Jam. 2. 10.* Yea though he that is guilty in one offends in all, yet in the sight of God, all flesh shall be justified, this way, *Psal. 143. 2.* Nor can it be said that such works are perfectly conform to the Gospel, because the doers beleiving in the lowest degree fulfill the condition of the Gospel. But where it is said that the Gospel commands only faith in the lowest degree; Then the Centurions faith, the faith of the woman of Canaan, and the greatest faith shall not be required in the Law. For the condition of the Covenant of Grace cannot (say they) be required in the Covenant of Works, and it is not required in the Gospel under the pain of sinning against the Covenant of Grace, and of damnation, for then all who have not faith in the highest degree should be damned, and violate and break the Covenant of Grace, contrary to the whole Gospel, which saith that these who have weak faith are justified and saved, and so the greatest faith shall be will-worship and a work of supererogation. And because this way saith that all and every one of mankind are under the Covenant of Grace, then 1. there shall be none living under the Law. 2. no Law, but only to beleeve in CHRIST, shall lay an obligation on any, Jews, Christians, under pain of wrath.

And if James be to prove that we are justified by works, and yet mean, that both faith and works concur as causes, though faith works more principally, how can Paul deny that we are justified by our jointly works, If Peter and John jointly work a miracle and heal the creeple man, suppose the influence of John in the miracle be more, yet it is not to be denied, that Peter wrought the miracle. Nor doth the Scripture say that we are more principally justified by James deny faith, and lesse principally justified by works, but the places attributed for salvation by works (if works have a causative influence) we are specially *Matth. 25.* speaks more for the preheminance of works. Nor doth the Scripture insinuate any thing of the first and second faith, nor Justification, or of growing in Justification, in having our sins not Paul that imputed to us to our very day of death; and the Question must be, we are justified by *Rom. 4.* whether Abraham was justified by works done before works. circumcision,

circumcision, or not, *Rom. 4.* when as faith was not reckoned to Abraham, when he was in uncircumcision, and the blessednesse of righteousness by faith cometh both upon circumcision and uncircumcision, *vers. 9.* and he had faith and righteousness and was in Christ and regenerated, when he was justified. Though some taught Justification by the works of the ceremoniall Law, yet *Paul Gal. 3. 10.* states the Question of works agreeable to the Morall Law, that are absolutely perfect, and must be done by Grace. And *Paul* might justly in the Epistles to the *Romans* and *Galatians* have excepted himself, *David*, *Abraham*, and all the regenerate, for they are justified by giving almes to the poor, *Mat. 25.* as was *Rachab*, by receiving and lodging the spies. The English Divines say, How could the Scripture conclude from Abrahams being justified by works, whence he offered his Son *Isaac*, unlesse by works here we understand a working faith, the Apostle must mean the same by works, *vers. 21.* that he meaneth by faith, *23.* for he cannot say *vers. 23.* the Scripture was fulfilled (in *Abrahams* being justified in the work of offering his son, *v. 21.*) which faith, *Abraham* beleevèd God, and it was counted to him for righteousness: Except it must be meant, that the work of offering his son *Isaac* was counted to him for righteousness. Now the letter of the Text expressly *vers. 23.* saith that beleiving God was counted to *Abraham* for righteousness, then the work of offering his Son must either be the beleiving declared by offering his son, and faith working by that act of offering, or if they be two sundry things; he must then say this in effect, *Abraham* was justified by the work of sacrificing, *vers. 21.* causatively before God, Ergo, the Scripture is fulfilled, *vers. 23.* and *Abraham* is justified by beleiving causatively before God, *vers. 23.* which we cannot ascribe to the Apostle, according to their minde who make faith and works the two collaterall and joint causes of Justification before God: as if one would say *Peter* wrought the miracle. Ergo, the Scripture is fulfilled that *Iohn* wrought the miracle. So *Abraham* was justified by works, *vers. 21.* Ergo, *Abraham* was justified by faith, *23.* 2. The faith which *James* debarres from Justification must be the faith, *Jam. 2.* by which *Paul* strongly proves, *Rom. 3. c. 4.* we are justified without works. If faith and works concur as collaterall

English Divines Annot. on Jam. 2.

Believing and faith, Jam. c. 2. v. 21, 23. must be believing and working faith.

The faith which Jam. excludes from justification is not the faith that Paul speaks of, Rom. 3. Gal. 3. but a baltard faith only. See Cartwright, see D. Faith against the Jesuites of Rhems, Jam. 2.

collaterall causes in our Justification before God, as the Papists contend; but the faith which James excludes from Justification, is no faith at all. But only (1.) fair words to the hungry and naked, and giving them supply for no necessity either of hunger or nakednesse, and which cannot save, and so is no faith, and so can have no saving influence with works to justify and save, but such is the faith which James excludes *ἡ δὲ πίστις ἡ αἰσῶν ὁρατὴ ἀδύναμις* v. 14, v. 15. the faith of Paul, saves, Rom. 4. Rom. 5. purifies the heart, *Act. 15. 9.* (2.) A dead faith is no saving and living faith, no more then a dead corps is a living man, v. 17. (3.) A faith that cannot be shown to others in good works, as this v. 18. is no faith, for it hath no motions of life. (4.) A faith of the same nature, with the faith of the Devils, who believe and tremble, v. 19. (5.) A faith which a vain empty professour imagines to be a living faith, when it is dead, without works, as this v. 20. can have no joint influence of life to justify and save with good works; all which saving influences contrair to this, saving faith hath.

2. It is to be observed that James maketh mention of two sorts of faiths, ch. 2. which the Adversarie confounds. 1. All along, v. 14, 15, 16, 17, 18, 19, 20. he gives *vive* characters of a dead painted faith, which is in *ἀνδραπαγωγῇ* in the vaine empty boaster, *ver. 20.* 2. He shewes us of a lively faith of Abraham, which wrought with his Works, now it is a lewd error to make Abrahams faith, and the faith of believing Rahab of the same nature with the faith of the vain empty Hypocrite, who's faith is nothing but fair words, and with the faith of Devils. So the Papists, Lorinus, Estius, Stapleton, Mavochius, Bellarmine make it an Hypocritical and dead faith, and lively faith as Abrahams was, a vitall receiving of Christ and a believing the Lord, so as believing is *quantum ad*

perfecta iustitia vitam & veritatem, non autem quantum ad seipsam sibi que propriam virtutem, &c. Lorin. Commen. in Jac. 2. 26. (Sicut enim corpus) non fit comparatio cum homine mortuo; sed cum corpore, nam homo mortuus non potest proprie vocari homo; sed corpus mortuum est proprie corpus. Quo etiam pacto fides sine operibus, est vere fides, licet mortua — Nec satis placet quod addit (Cajetan in Commen.) fidem sine operibus mortuam, quoniam opera sunt concomitantia fidei. Estius Com. non comparat Apostolus fidem mortuam cum homine mortuo, sed cum corpore mortuo, sicut ergo corpus mortuum est vere & proprie corpus, ita fides mortua vere & proprie fides est.

The Devils Faith

2. *It is to lean and rest the body.* 2 Sam. 1. 6. *Saul leaned upon his spear,* and by a Metaphore it is to cast the burden upon the Lord. *Isa. 40. 10. Psal. 55. 22.* hence the word that notes *2. the Lord hath broken the staff and the staff of bread.* *Isa. 30. 1. and this is to be done often,* when there is no present duty to be done, nor any work required of us, but only a fiducial relying upon the Lord alone, as at the Red Sea. *Alas* and the people were so lean upon *YAH* only, not to rest, which cannot be said of the faith of Devils and Hypocrites. (3.) *It is to look with delight and confidence.* *Isa. 17. 7.* as oppressed servants, *Psal. 123. 2.* (4.) *There is a word that notes to be silent, not to speak, not to move.* *Josh. 10. 12. 13.* *The Lord was silent, it moved not:* It notes a Godly submission that one should not speak against God. *Psal. 37. 7. rest in the Lord, file thy mouth.* *Isa. 62. 6.* whence Faith teacheth us to submit and hold our peace and lay the mouth in the dust as a spirit daroned of God. *Lev. 10. 3. Job 40. 4.* To be silent, *Isa. 63. 19.* which is far from Hypocrites. *Isa. 63. 19.* *Let us leave so God, from a root that signifies to adhere,* as *Isa. 63. 19.* *they have cleaved together with pick or glew.* *Psal. 62. 8. Job 22. 8.* *for we have*

Shimlex in Lexico. *Dent.*

1703 *Deut. 11. 22.* so we become one Spirit with the Lord, *2 Cor. 13. 14.* **Firmities** (6.) It is a word of near adherence **1704** to lean firmly upon any thing with hope of securitie, *2 King. 18. 5.* hast thou leaned upon the securitie of this? *Hos. 10. 13.* *Psal. 13. 6.* *Psal. 31. 7.* *Deut. 12. 10.* *Thou shalt dwell safely, confidently,* it places the soul under the Rock of Omnipotence. (7.) *Lea* to roll thy self upon God, and to borrow from heavy bodies, *Job. 10. 18.* Roll great stones to the mouth of the cave, *Genel. 29. 3.* *Psal. 22. 9.* he trusted in the Lord, rolling himself on the Lord. *Prov. 16. 3.* commit thy works unto the Lord, and thy thoughts shall be established. *Cor. omnes fieri.* *Wright* sayeth it is a Metaphore from men who, being oppressed with a burden, transfer it off themselves upon one who is mightier and stronger: it is excellent when the heart rolles all its cares upon the Lord, and disburdens it self upon him. (8.) There is a word that noteth to lean; to stay or stablish, to strengthen, *Isa. 48. 2.* *2 Chron. 32. 8.* the people rested themselves upon the word of *Ezekiah*, *Cant. 2. 5.* stay me with flagons, *Psal. 71. 6.* I have leaned upon thee from the womb, and it notes to draw near, **1715** *Ezek. 24. 2.* so it is to strengthen and make strong the heart that is trembling and shaking if it be not stayed upon God. And shall all these excellencies of faith, be in the faith of Divels and Hypocrites? and therefore it is most absurd to make the faith of **1720** *Abraham* all one in nature with the faith of Divels and Hypocrites, and to make the difference only in having Works, and no Works, as if there were the same heart leaning, soul rolling, and cleaving to the Lord by faith in *Abraham*, and in Hypocrites and Divels who tremble.

Saving 3. That Scripture, *Abraham believed and it was counted to him for righteousness*: Is not *Gen. 22.* when he did justify himself by the work of sacrificing *Isaac*: But it is *Gen. 15. 6.* when the son of promise *Isaac*, a type of Christ is promised to him: at which time there was no work at all required of *Abraham*, but only believing the promise, for what should *Abraham* act or do to further the fulfilling of that promise, for he believed that Gospel promise in the meantime, with a faith lively, and having with it as a concomitant a resolution to walk before God and be perfect, but then the Text shall say, *Gen. 15. 6.* *Abraham* resolved to be fruitful

The place James is discouered.
 falling good works, when he heard the promise, and that resolution of good works was counted to him for righteousness which is most violent.
 Who so are justified casually and in the sight of God by works, as James saith, *to him works are counted as the formal cause*, for so James from Scripture, ver. 23. Abraham, *because he believed God and it was counted to him for righteousness*. Which sayeth, by that faith he was declared or by that he was justified, which was imputed to him for righteousness. But his believing in his faith living and working like the body quickened with the Spirit, was counted to him for righteousness. Now except it be yeelded that James speaks of two faiths, one dead and empty, ascribed to the hypocrite, ver. 15, 16. another lively and working, ascribed to Abraham, ver. 23. and except this be denied, that Abraham was justified by faith, ver. 23. not by that same faith. It must follow that Abraham's empty believing, ver. 23. was that which was counted to him for righteousness, Gen. 15. 6. but James cannot be so understood, but when he saith, *the Scripture saith Gen. 15. 6. he shows that Abraham was justified by faith* imputed seed, Gen. 22. as Paul, Rom. 4. and when he saith he was justified without works in offering his son, as Gen. 22. he saith he was declared just, or not justified by the empty and idle faith of hypocrites, but by a faith that did prove it self to be lively. So that James proveth that we are not justified by a dead faith that neither hath, nor can have good works. As his Adversaries said, and Paul proves, Rom. 4. that we are not justified and saved by works, that is by our own inherent perfect righteousness, because, Rom. 3. all have sinned, Jew and Gentile. Because Abraham then should boast as a perfect man, free of sin, and he needed no Redeemer, the Law of works should save him, and so he needed not redemption. But there is a middle between these, and James saith that is to be justified by faith, by a metonymie of the effect, by faith made known to be lively, not to the world only, but to their own conscience, for if James should mean that we are justified by works properly as counted to us for righteousness, he could not say, ver. 23. *Abraham*

Abraham was justified by works, when he offered his son, ver. 21. he cannot infer, ver. 22. that his faith wrought with his works: What faith? He had spoken of works, ver. 21. not one word of Abraham's faith; yet he saith, because Abraham was justified, that is declared to be just, before God, to his own conscience and others justified, his faith did work in a lively way as well as all in and by his works, and you see that Abraham's faith, Gen. 15. was perfect. *by works*, Gen. 22. when he offered his son. Now it was not perfect, touching the nature of it, and the act of it, saying, for Rom. 4. cites Gen. 15. to prove that Abraham was justified by faith in believing the promise of the blessed seed, some 25. years, as others reckon 30. years before he sacrificed Isaac, Gen. 22. that it must follow that Abraham was not justified by works, nor his faith perfect in his lively operations until he offered his son Isaac. *But the contrary of this*, the Scripture tells us, for by faith he left his Country, Gen. 12. by faith believing the promise he was justified, Gen. 15. 6. before: Therefore these words, *faith that worketh*, must mean that his faith came on to view by his works. *But these be learned and godly Protestants who* must speak of justification real and before God, and a real justification before men only. *Answer*. Its true, as James speaks not to name them. But these are subordinate: James speaks not of a faith only declared, nor of a justification only declared to the world: But of a declared justification that is real before God. That is declared to the man himself, and to the world. And that James speaks of a justification before God, the Text saith. Because he saith, ver. 14. *What can that faith profite?* Which is empty, he must mean, what can it profite before God, to save and justify? As the word, 1 Cor. 13. 5. *if I have not love* (it is not well translated leaving out the particle in the new Translation, can faith save him? I save him? Then he must speak also of real faith, and so real salvation and so of justification before God. 3. The examples of the justification of Abraham, of Rahab, which were real, must say something to the same purpose. 2. That he speaks of real justification to the mans own conscience as well

James speaks of real justification before God, but under the notion as declared and manifested to men & to the conscience of the justified

The plain James.
to the world if clear in the Text also. For James speaks to
the conscience and privacy of the man who saith that he is justified,
*saith much, vers. 18. So will say he, 19. But answer, thou best
knowest thy heart,* the Devils also believe, he would have the
temptation to disauise his own conscience, and solidely to know,
whether his Faith and Justification be reall or not; And James
writeth all visible professors in this Epistle (as Job also doth) to
try his Religion whether it be true and solide, or vain: by Chap.
1. *being a doer of the Word, and not a hearer only,* 23, 24. by
loving the fatherlesse, vers. 27. by loving and respecting the poor
that are Godly, as well as the rich, Ch. 2. by trying his faith whe-
ther it be dead or lively, by *bridling the tongue,* Ch. 3.

And therefore the *Arminians* and others do but lose their labour, who say *James* doth not speak here of Justification declared to the world, because the world cannot judge infallibly whether our works by which we are declared to be justified, are sincere or not. For 1. we say that *James* doth speak of Justification declared to the world, for he speaks of real Justification before God but as declared, not to the world only, but to the conscience also of the doer. 2. Because the world can not infallibly judge of our Justification and works, therefore they cannot judge at all. Its a loose consequence: For we may declare our selves to our own conscience and to others by our good works, that we are before God justified. Otherwise because men cannot see our good works, nor the principles from which they proceed, whether from saving faith or not, nor the ends for which they are, whether for the glory of God, or not, men should not glorify our heavenly Father: Contrary to *Matth. 5. 16.* nor should the Gentiles glorify God in the day of visitation: As *1 Pet. 2. 12.* because they cannot infallibly know whether they be good works or not and done in faith and for God: Nor is *Abraham* declared to be justified because of a secret heart-intention to offer his son to God in the court of men (but in the court of his own conscience he may) yet his journeying to *Moriam* is declared.

*Theologia enim eorum non videtur credere hoc verum esse —
quia ipsi confitentur se esse an sine bona opera: non enim possumus esse bona nisi ex fide
et si fide non modo non posset aliter declarari, sed ne illi ipsi, id constare potest, qui ea
reprobam illa eadem opera praeferre potest.*

Remonſtre
Apol. c. 10.
fol. 13 col.
2. Facobum
de iuſtifica-
tione deo-
ratione non
loqui docere
verba ipſa.
Qui enim
adeo vocatus
eſt qui cum
Apoſtolo
contendere
voluerit, an-
bomo deo-
rectus iuſtus
ex fide, fides
enim quare
non ſalvati-
eſt? & ſi
ſine ſa-
operibus pie-
tatis non eſt
nam ne de-
ſiciat, ex fide
ſacr. Qui

place

the place where he was to sacrifice his son, his building an Altar, laying on wood, his binding his son and stretching out his hand to kill him, may well declare him to be a justified man to the world and to men. *Trebatius*, the Professors of *Leyden*, *Calvin*, *Beza*, *Pareus*, yea a Papist *Cajetan* hath said well to this point.

Trebatius senior de Justifica. 1. *Rabab's* sins were pardoned, their iniquities not imputed, and they delivered from condemnation, by the works of offering *Isaac*, receiving the spies, fighting the Lords battels, suffering persecution of *Saul*. For *James*, if he say any thing for this cause, that good works are the formall cause of our righteousness, our merits, and in the very place of the satisfaction of the blood shed by *Christ*, we shall so be formal causes not of the declaratory act of justifying (for that may be thought to be the Lord our Justifiers act) yet of our own Justification, and so should we fight and run for the Crowne of inherent righteousness of works, as well as for the Crowne of Life. And what Scripture is there for that? 3. A man shall be as just and sinlesse, as he may say, *I have no sin, I am just*: And in order to the Covenant of Grace, which forbids no sin (as some

quam sit vera illa fides, ab effectu, probat. 3. Paulus huic vera fidei tribuit justificationem sine operibus ut causis justificationis: Jacobus fidei ficta detrahens hanc vim, & contra veram probat ab effectu veris. 4. Paulus negat bona opera precedere justificandum: Jacobus dicit ea justificationem sequi. 5. Paulus a causis justificationis ad effectum descendit, quibus deorabitur coram Deo ut in solidum id tribuat Dei gratia & Christi merito. *Calvin*. Institut. II. 11. c. 17. n. 11. Incidit in duplicem Paralogismum: Alterum in justificatione, alterum in fidei vocabulo. Tu credis (inquit) quod Deus est, sane si nihil in ista fide continetur, nisi ut credatur Deum esse, jam nihil mirum est si non justificer. nec vero dum hoc admittitur quicquam derogari potius fidei Christianae. N. 12. Justificatione a Paulo dicimus, cum oblitterata justitia nostra memoria justitiam reputamus, eo si expectasset Jacobus propositum idem: Illud ex Mose, Credidit Abraham Deo. Si absurdum est effectum sua causa priorem esse, aut falso testatur Moses eo loco, imputatum fuisse Abraham fidei in justificationem, aut ex ea quam in Isaac offerendo prestitit obedientiam, justificationem non fuisse promeritam, non dum conceptu Ismaele, qui jam adoleverat, antequam nasceretur Isaac, fide sua justificationem fuisse Abraham.

We are not Evangelically justified by Works.

Professores Leyden in Synodi Pur. Theolo. Diss. de Justific. & in Censura Confessio. Remonstrant. c. 10. pag. 145. Apud Paulum nomen Justificationis sumitur pro ipso justificandi actu, qui solus DEI est tanquam causa efficiens principalis, fidei tanquam causa instrumentalis. Apud Jacobum pro fidei professione fides sumitur.

Chap. 2. opened.

the way do reach) but small unbelief, he no more needs forgiveness of sin and the blood of sprinkling, nor pardoning grace, than the Elect Angels, or Adam in the state of innocency, and to that, *Prov. 20. 9.* as to that, *Eccles. 7. 20.* 1 *Iob. 1.* Who can say I have made my heart clean, I am pure from my sin? The man Evangelically justified can say, *I have made my heart clean, I am pure from my sin.* 4. Nor needs such a man pray, *forgive me my sin, as I forgive, &c.* for he is justified from all Law-sins, who is inherently holy and Evangelically just: And so the Gospel is a new Law which does not forbid all sins that the Law forbids; and the man is not under sinne, though he sinne against the love of Christ. According to that, *if ye love me keep my Commandments,* *Joh. 14. 15.* so he once, ere he die, beleeve. For the Law (say the Authors) forbids not unbelief, nor any Evangelick unthankfulness against the Law of a ransome-payer, which yet, I judge the Law of Nature and Nations condemnes: The Covenant of Grace forbids no sin, but finall unbelief, and the beleever can not be guilty of that except he fall away.

5. And it may justly be asked, whether the beleever Evangelically justified, who needs no grace of pardon of Redemption from sin in order to the Covenant of Grace, needs the grace of renovation to keep him to beleeve, for he needs no pardon for the weakness of his finall beleeving, for the smallest weak faith is a fulfilling of the Covenant of Grace. To these adde, if James mean by *faith alone*, *v. 24.* by which he sayes we are not justified, *in law operum*, no other then the dead faith, *ver. 20.* and the faith which cannot save, the faith of fair words to the hungry and naked; when the vain man gives him nothing necessary for his body, *16.* the faith without works, *17.* the faith that cannot be shown to men, *18.* such a faith as devils, *19.* and vain hypocrites boast of, *20.* then sure the conclusion is for us, and agreeable to the scope of James, *v. 24.* *beati qui vivunt, ye see then a man is justified before men and to himself, and so really declared before God,*

Cajetanus in Jacob. 6. 2 v. 23. *Adverte, prudens Lector, quod Jacobus non sentit fidem absque operibus mortuam esse (quoniam) an constat nos justificari per fidem absque operibus ut patet in infansibus &c.) sed sentit fidem*

per operibus hoc est reviventem operari esse mortuam: Et impleta est (Scriptura) quod exequi non maxime operibus, ad quod parata erat fides Abraham, — uterque verum dicit: Paulus quidem quod non fuitis ceremonialibus aut judicialibus secundum se, sed fidei gratia justificamur. Jacobus autem quod non fide sterili, sed fide fecunda operibus justificamur.

What a faith James, Chap. 2. speaks of.

justified

way and *Arminians* also, that we are not justified by faith only, which is a true and generall assent to the Word of God, for they teach that in the first Justification, we are justified by faith only without works, as *Paul* proves, but in the second Justification when a man of just is made more just (say they) he is justified by works; as saith *James*, c. 2. Now by this they are forced to say, *James* speaks not of the first Justification, but of the second, but beside that the Scripture knows not two Justifications, *James* must deny that the unconverted hypocrites, and *Rahab* the harlot were justified by only faith, as *Paul* saith, and it were most incongruous to teach unconverted ones who never knew the first Justification, how they were not justified in the second Justification. And if *James* be speaking of the nature and causes of the same Justification before God only, with *Paul* and not of the effects thereof, it were false that *James* saith (with reverence to the holy Lord) that we are not justified by faith *χωρὶς ἔργων* without works, for *Paul* sayes it, and proves it strongly from the Scripture, and never insinuates that we are justified in a second Justification by works. And sure he should not have denied all the Jews, all the Gentiles, all the world, *Rom.* 3. 9, 19, 29, 30. *David* a man according to Gods heart, and much in communion with God, when he penned the 32. Psalm, and *Abraham* a beleever and effectually called, *Gen.* 12. and justified, when he, *Gen.* 15. 6. beleaved the promise of the seed, *Rom.* 4. to be justified by works in their second, or their Evangelick Justification.

Yea when *James* saith we are not justified *μόνον* only, he must mean *fidem solitariam*, a faith solitary which hath no works conveying it, as man sees not with eyes that are solitary and plucked out of the heart, and separated from hearing, smelling, and the senses, though faith, if true and properly so called (as they say this is) must justify as the eye sees only *μόνον*, and the ear onely, not the eye, hears; now this faith hath a causative influence in Justification as well as works (if it be proper and true faith, as they say it is, as the body without the spirit hath the nature of a body) and so *James* had no more ground for him to say, ye see then that we are not justified by faith only, then to say, ye see then that we are not justified by works only. For works separated from faith

Y

are

* *James* can hardly be understood to speak of the Popish second Justification by works.

are no lesse dead works & cannot iustifie, 1 Cor. 13. 1, 2, 3, 4, 5. Then faith separated from works, & really pulled from them, as in an hypocrite, is a true faith. Obj. When James saith that a man is justified by works, not by faith only, he maketh faith and works concomitant in that procurement of justification, and in that kind of causality, for he saith not, as he is commonly interpreted (not by faith which is alone) but by faith only *καὶ ὁὐκ ἐκ μόνου πίστεως*. Ans. He is not more commonly, nor soundly and truly interpreted, he is not justified by faith which is alone, *fide solitaria*, by dead faith. For *sola fide iustificamur*. Faith hath the only vertue of justifying as an instrument, and so is the Adverbe *μόνον* *Solum* taken, Matth. 5. 47. If ye salute your brethren *μόνον* only, what do ye more then Publicans? Where *μόνον* notes duties only naturall excluding these which only converts in a spirituall way can do, Matth. 8. 8. Only say the word, *μόνον* it clearly saith that a mandat of Omnipotency only in CHRIST could heal the sick servant; but yet that Omnipotency is not really separated from justice, wisdom, mercy, Matth. 9. 21. *ἐὰν μόνον ἀψήμῃ* If I only touch him, I shall be whole. But the act of touching was conjoined with the act of hearing: Who hath touched me? Yet the act of hearing had no causative influence in the drawing vertue out of Christ, but only the act of touching did extract the vertue, as Christ saith, Luk. 8. 50. Mar. 5. 36. Fear not, *μόνον πίστευε*, only beleeve, saith Christ to the Ruler; can it be said, but this excludes works as touching the apprehending of the power and mercy of Christ in raising the dead Damosel. And yet that beleeving was not solitary, but conjoined with love, reverence, submission, 35. So Luk. 8. 50. Mar. 21. 19. And Act. 3. 16. The faith that is by Christ hath given this creeple perfect soundnesse. Heb. 11. 30. By faith the walls of Jericho fell. It were strange to say (by Peter's and John's good works and holinesse, the creeple man was made whole) and (by good works the walls of Jericho fell) and yet there were good works, love, mercifulnesse, courage in the Priests who compassed the walls of Jericho, and in Peter and John. Adde to these that by good works we must more and more iustifie and pardon our own sins, and must more and more buy a right to the Tree of Life,

What *μόνον* only
Jam. 2. note
teeth.

as they teach, citing *Rev.* 22. 14. and more merit, *ex pacto Evangelico*, life eternall: and so our works and merites must be joint causes with the blood of Christ, and the Martyrs blood and Christs blood must have paralel and collateral influence with Christs blood to buy right to the Tree of Life; Yea and *Paul* already justified, even in the progresse of that which is called his Evangelick Justification, *Phil.* 3. would be in another condition, 9. *That I may be found in him not having mine own righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith.* And why should *Arminians* and *Socinians* deny it to be *Pauls* own. For 1. it is inherent righteousness. 2. It is not infused as *Papists* say, but acquired as they teach. 3. It came (say they) from *Pauls* own free-will indifferent to will or nill.

Cateche.
Raccov. c.
9. pag. 194.

But how is the Scripture fulfilled in *Abrahams* beleeving,
Jam. 2. 23.

Ans. The Apostle spake often of faith *visis* and beleieving, v. 14. twice, v. 17. once, v. 18. thrice, v. 19. twice, v. 20. once, v. 22. twice, that is nine times, thereof Emphatically, v. 23. by way of excellency the *Scripture* was then fulfilled, Abraham *invisure vā ōw*, beleieved, and it was counted to him for righteousness, as its written, Gen. 15. 6. before God and man and to his own conscience, when he offered his son Isaac upon the altar. That was reall, visible and conspicuous believing and righteousness, to deny himself so far for God: For *James* is much for Religion made known to a mans self, and to men, and hath far other Adversaries in the other extremity then *Paul* had, even the old *Gnosticks*, who, in opposition to the *Jews* and *Pharisees*, laid aside the Law, doing of the Law, Jam. 1. 22, 23. all works, c. 2. 14. all conscience of bridling the tongue, c. 13. 1, 2. of peaceable and mortified living, c. 4. 4, 5. and thought it godlinesse to hear the word in the *Assemblies*, ch. 2. 1, 2, 3. without love to the Brethren, and to keep in their head a room, empty faith, and professed fair, and gave good words, but no garments to the naked, v. 14, 15. And *James* had good cause to treat of a visible and declared faith, but yet not meerly declared, but which was reall and can save, 14. and of justification such, as that of *Abraham* and *Rachab*, as was sen-

Socinus,
tract. de
justific. p.
53. Me-
minisse de-
bemus fidem
hanc qua sci-
licet justifi-
camur, esse
obedientiam.
Socin. de
Christ. Ser-
vat. p. 3. c. 2.
In Christum
credere ni-
hil aliud est
quam ad ip-
sius Christi
normam &
prescriptum
obedientiam
præbere.
Cateche.
Raccopien.
de prophe-
tico, 1. C.
munere, c.
9. pag. 193.
Ergo tu o-
bedientiam sub fide comprehendis? Sic est Jac. 2. ut fidem Abraham ex operibus consummatam, p.
194. they expone that. Ut penitentiam agamus; non secundum carnem ambulemus, — nullius
peccati habitum contrahamus, omnium vero virtutum Christianarum habitus comparemus. Remonstr.
Armini. Confess. c. 10. th. 2. Utique necesse est fidei prescriptum non alio modo hic (quatenus ju-
stificat) consideretur, quam quatenus proprietate sua naturali obedientiam fidei includit: Hac ratio-
ne considerata fides totam hominis conversionem Evangelio prescriptam suo ambitu continet, Remon.
Apologia fol. 113, 114. Edward Poppius. August. Porta. fol. 28.

fible and reall and not in a bare profession: For *James* speaks of a
profiting and saving faith, *Iam. 2. 14. What doth it profite, &c.*
Can faith save him? Another devise is here alledged, of a for-
med faith animated with charity and that justifies (say *Papists*)
and an unformed faith void of charity, and that, say they, doth
not justifie: And the same way, but in other expressions, *Armi-*
nians and *Socinians* teach, that to believe and do good works, and
to repent and walk in all the Commandements of *Iesus Christ*, is
to believe, or compleat formed and Evangelick faith. But we di-
stinguish them as the Scripture. Its true, *Rom. 4. 9.* faith is said
to be imputed to *Abraham* for righteousness, and so *v. 3. v. 5.*
but it is not meant of the act or work of believing, that was coun-
ted for *Abraham's* formall righteousness, there should so no room
be left to the satisfaction of *Christ*, reckoned to be ours: if all the
righteousnesse of *God*, *Rom. 10. 3. 1 Corin. 5. 21. Phil. 3. 9.*
should be turned over in an act of believing, mixt with much
doubting and in our sinfull obedience; And the *Socinians* have
more reason for them to say, there is no necessity of any reall satis-
faction of blood payed for us, then the *Arminians* and *Papists*:
For if our righteousness and inherent obedience may be of grace
esteemed formall righteousness before *God*, by a free Evangelick
paction and an act of *God's* free-will: the *Lord* might have este-
med the eating of an apple, or any act of obedience, our formall
righteousnesse, and so *Christ* dyed in vain, to become our righte-
ousnesse, where an act of a sinfull man, or a deed of the Law, even
the Law of faith is sufficient. What needs the shedding of the
blood of *God*? *Frustrâ fit per plura, quod æquè benè potest fieri*
per pauciora. There's no need of reall satisfaction.

2. Faith imputed doth well bear the sense of the object that
faith layes hold on, as our righteousness, *Rom. 3. 21. Now the*
righteousnesse

PART. I. *must be distinguished, not confounded.*

righteousness of God without the Law is manifested. What righteousness of God? ver. 22. *Even the righteousness of God through faith of Jesus Christ unto all.* Now if the righteousness of God is manifested without one Law, to wit, of works, why not without another Law, of faith and of inherent Gospel-righteousness? And what need that Christ should die, if the act of believing should be that precious righteousness of God, and that according to the Law of faith? This by the way. As hope is put for the object hoped for? As Rom. 8. 24. *Hope that is seen is not hope*, that is, the thing possessed, the salvation which we have in present possession, is not hoped for. Col. 1. 5. *For the hope sake laid up in heaven*, that is, the thing hoped for. For the grace of hope is not laid up in heaven. ver. 27. *Christ in you the hope of glory.* So faith here put for the thing believed; so faith the Martyr, *my love is crucified*, that is, Christ my loved or believed one is crucified: So by faith in his name is this man made whole. It were strange to say, by faith, and repentance, and mortification is this man made whole. And it must be said, if so be that faith includes repentance. Now Peter denies, Acts 3. 12. this, why marvel ye, as if we by our power and holiness had made this man to walk? Its not our holiness, but Jesus Christ hath done it, even God, the God of Abraham, &c. ver. 13. hath done it: And yet, ver. 16. *faith in his Name hath made him strong*: That is, faith or believing in his Name, that is, in his Power, Authority, Godhead, hath made him strong. Ergo, faith is put for the thing or righteousness believed: So Heb. 11. *By faith the walls of Jericho fell*, that is, by love the soul and form of faith, say Papists, and by repentance and new obedience, which is all one with faith, say Socinians, the walls of Jericho fell. So by faith they subdued Kingdomes, stopped the mouths of Lions. What influence real or physick had faith in slaying men, in refraining the hungry Lions to eat Daniel? None at all: But thus the mighty God believed in by these men, subdued Kingdomes, stopped the mouths of Lions; if it be replied there is not alike reason of justifying faith, which is dead as touching the influence and causality to justify, as there is of the faith of miracles in these points; it is replied, there is every way the same reason: For as Abrahams dead faith, if it had

Faith is
put for the
obj. of
faith.

had been dead could no more have justified and saved him, then the hypocrites dead faith can save and justify him, as James saith, 2. 14, 15, 16. &c. So could not those worthies recorded, Heb. 11. have cast down the walls of Jericho, subdued Kingdomes, stopped the mouths of Lions by faith, if that faith had been as dead in its nature, as the faith of the vain Gnostick and Hypocrite, who saith to the brother or sister naked, depart in peace, be thou warmed and filled, and yet gives him not these things that are needfull to the body, Jam. 2. 15, 16. And this we must say, except we admit that the fainted faith of the Hypocrite can remove mountains, nor is it place to dispute whether Reprobates as Judas have saving faith in working miracles, it is sure their faith of miracles cannot be a Hypocriticall faith such as is, James 2. 14, 15, 16. (3.) The Scripture differenceth between faith and love, and faith and repentance. As 1. we are not once said to be justified by faith, but are never said to be justified by love, repentance, almes deeds. Its easie with an active ingine to labour to prove how faith includes love: And so doth hope and love include many other works and gifts of the Spirit, but the Holy Ghost distinguisheth them. As (2.) by faith as from a saving principle, Abraham sojourned in the Land, by faith Noah builded an Ark, Jacob blessed the sons of Joseph, Moses would not be called the Son of Pharaohs daughter, yet to build an Ark is not to beleve in God; we pray in faith, hear in faith, yet these are not the same.

The Scripture and sound reason distinguish between faith and new obedience.

(3.) Mar. 1. 15. Repent and beleve, Act. 20. 21. Testifying repentance toward God, and faith toward our Lord Iesus, Heb. 6. 1. Not laying the foundation of repentance from dead works, and faith toward God, 1 Tim. 1. 5. Love and a good conscience and faith unfained, Phil. 5. Love and faith, 1 Thes. 1. 3. We thank God, remembering your work of faith, and labour of love, Heb. 6. 10. Labour of love. 11. The full assurance of hope. 12. Faith and patience. We beleve in Christ: but do we repent in Christ? 4. Faith is a leaning on God, Isa. 10. 20. Isa. 26. 3. Isa. 50. 10. love is not so. Faith is a coming to God by way of affiance, Ioh. 5. 40. Marth. 11. 28. Ioh. 6. 37. a receiving of Christ, Ioh. 1. 11. an eating of his flesh, and drinking of his blood, Ioh. 6. 54, 55, 56.

must be distinguished, not confounded.
PART. I. not any of these can be said of love, of repentance, of new obedience.

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(4.) If to beleieve in Christ as Lord and Law-giver be formally (for effectively and practically we may with that Learned and Pious D. Prestoun say it is) a consenting to Christs Dominion and Government over us to obey him (though to consent at the Corro- nation and to swear an oath of loyaltie to a King be widely different from obeying his Law) as unbeleef is a rebellion against his Government, Luk. 19. 17. then well may Adam, in the Cove- nant of Works, be said to be justified and saved by faith; for if to beleieve in God Redeemer, be to give our selves to obey him as Lord Redeemer, and if this surrendering be the obedience of works by which we are justified and saved and perfectly righteous before God, upon the same reason to beleieve in God Law-giver and Crea- tor in the Covenant of Works, and for Adam to surrender himself Covenant wayes, by a legall faith shall be the Law obedience of works by which Adam is justified and saved, and so he is saved by Law-faith, as we are by Gospel-faith.

To give
our selves
to Jesus
Christ to
be ruled &
comman-
ded by him
as Lord
and King,
is not for-
mally to
beleieve in
him.

And this is to be remembred, that for one to give himself to Christ as his Lord to be governed and commanded, and to be wil- ling to obey him is neither formally faith (though it may be con- joined with beleiving) nor obedience, but an intention or purpose to obey. And 1. shall we then be justified by works, that is, by a purpose and intention to work? 2. There are in us *May* reso- lutions and purposes like *May* blossomes, that wither before Har- vest, as some are willing but not obedient, *Isa. 1. 19.* One saith he will go work in his fathers Vineyard, it may be he purposes to work, but yet he works not, *Mat. 21. 30.* nor is a practicall purpose of heart to obey either obedience or faith formally.

5. If to be justified by faith in Christ as not only Jesus who saves, but as Lord who commands, then we are justified by love, for we are to love him not as Jesus only, but also as Lord, *1 Cor. 16. 22.* *Eph. 6. 24.* especially since all the works of the Law come under the command of love, *Matth. 22. 3. 7.* *Luk. 7. 27.* *Deu. 6. 5.* *Rom. 13. 8.*

(6.) All these, *thy faith hath saved thee, Matth. 9. Luk. 7.* only beleieve, must be of this truth, *thy good works hath saved thee:*
only

only do good works. And it is strange that Paul saith, Eph. 2. 8. By grace ye are saved through faith, and that not of your selves, it is the gift of God. 9. Not of works, lest any man should boast. Nor could Paul make an opposition between grace and works (as in Rom. 11. 6.) if the grace of beleeving and good works were one in the New Testament, for so we should be saved by works, and not by works. And Paul by an ἀντανάστασις, takes that away. Yea but we are saved, that is, justified and delivered from obligation to wrath by the works of free-grace. He answers, nay, but neither are we saved or justified by these works of grace as by means or causes. For we are first saved and justified before we can do good works, for good works are the fruits of free-grace, since v. 10. we are his workmanship created in Christ Iesus (and so justified and saved in Christ Iesus) to good works, that we should walk in them. Yea and Paul undenyably removeth this doubt, 1 Cor. 4. 4. I know nothing by my self (that is, by his grace I am free of such sinnes as bring condemnation, and so he must abound in works of grace) ἀλλ' οὐκ ἐν ἑαυτῷ, yet thereby (and notwithstanding of all my inherent holinesse by works of grace) I am not justified. (7.) There should be no ground of gloriation and boasting more then this, by the Socinian and Arminian way, if we should be justified by works which come from free-will not determined by any grace either habituall or actuall which is merited by the death of Christ, but do proceed from pure free-will which separateth the beleever from the non-beleever: Then might we glory and boast that we are not in the debt of Christ or of his grace for that which is our formall righteousness before GOD, and so no flesh can say they are justified by grace, but that we are justified by nature the same way that Adam should have been justified without being beholden to CHRIST or to his

See the
Learned
Comment-
ter, D.
Trenthigge,
on Eph. 2.
8, 9.

Right or death.

jus to life
eternall, &
possession
of, or the
way to life
eternall, are
much dif-
ferent.

Asser. 3. There are not properly the same causes of the possession of Life Eternall, and of the righteousness of Life Eternall: The ransom of Christs blood is only the cause of the right way to life For jus or right to Life Eternall is a legall and a morall thing, ens eternal, are morale, and hath a morall cause, as a man hath right to such a City being the Lord and owner thereof by birth, or money, or conquest,

PART. I. must be distinguished, not confounded.

conquest, or by gift or grant of a Prince or of the Citizens themselves, but possession and injoying the houses and rents of the City is a Physicall thing, *ens Physicum*, and hath a Physicall cause, as eating, drinking, lodging, sleeping, wearing of cloaths to defend the body from the cold. So the legall right a man hath to the bread and lodging he hath in an Innes, but the Physicall causes, are hunger, appetite, bodily necessities so require and his pleasure to make use of such necessities. Hence the eating, drinking, may be Physicall good, and the right, *jus legale*, very bad, he may have no right to the bread, when he comes to it only by spoil and rapine. So the legall right, *jus legale* to life eternall is the ransom of blood that Christ payed, our *Goel*, our friend and kinsman, to make the inheritance ours; but that great (I may say) almost Apostolick light, Mr. *John Calvin* saith good works, are, as it were, the inferiour causes of the possession of life. So simple possession is one thing, and *quo jure aut titulo*, but by what Law-right he possesseth, is another thing.

Christs blood is the right of merite to life eternall, good works the way and means by which we come to the possession thereof.

Calvinus Instr. l. 3. c. 15. n. 21. Respo. ad 1. Arg. Istis nihil obstat quo minus opera Dominus tanquam causas inferiores amplectatur. Sed unde id? Nempe quos sua misericordia eterna vita hereditari destinavit, eos ordinaria sua dispensatione per bona opera inducit in ejus possessionem. Quod in ordine dispensationis precedit, posterioris causam nominat.

But 1. Good works are necessary, *necessitate precepti*, by the command of God and promise, 1 *Thes.* 4. 4. 1 *Cor.* 6. 20. *Eph.* 2. 10. *Matth.* 28. 20. and where it is said, 1 *Tim.* 4. 8. *Godliness is profitable to all things*, having the promise of the life that now is, and of that which is to come. *ἐπαγγελία* the promise is opposed to the Law. And that is a strong Argument, *Gal.* 3. 18. *Εἰ γὰρ ἐν νόμῳ ἡ κληρονομία, ἐκ ἐν ἐξ ἐπαγγελίας* If the inheritance be of the Law, it is no more of promise, but God gave it to Abraham by promise, Covenant-promise: What is that to the *Galatians* and to us *Gentiles*? Much every way. For three notable points are therein. 1. The heavenly inheritance promised to the seed, to Christ and his, *ver.* 16. not a poor earthly Canaan, as *Socinians* and *Papists* say, were promised to *Abraham* and his seed, except they say that an earthly Canaan was promised to *Christ*. 2. That Covenant-promise of an heavenly inheritance made to *Abraham*, the same

The necessity of good works.

same is made to the believing *Galatians*, the *Gentiles* and their seed, else *Paul* saith nothing for the Doctrine of Justification by faith to the *Gentiles*, contrair to the purpose of the *Apostle*. 3. There is an inheritance by Covenant-promise a promise of eternall life made not to works as the price that buyes the right: for, sure, then *Christ* must have dyed in vain. 3. Works are not necessary simply, *necessitate medii*: for then we must exclude all Infants; But the necessity of a Precept inferreth a necessity of means ordinary to all capable of a Command, that they do good, and so to the Spirit, that they may reap of the Spirit life everlasting, *Gal.* 6. 8. (3.) They are necessary for the glory of God, *Math.* 5. 16. *1 Pet.* 3. 1, 2. *1 Pet.* 2. 12. (4.) They are necessary by the law of gratitude, which is common both to the Covenant of Works and of Grace, as we are debtors to God for being, so to God-incarnate as ransomed ones for everlasting life. *1 Cor.* 6. 20. *Luke* 1. 75. *1 Pet.* 1. 18. and eternall well-being.

The Scripture speaks of justifying of persons, not of works.

But such as will have our works the formall cause of our justification, they put them in the chair of *Christs* merite, and they must be meritorious as *Adams* legall obedience should have been: yea, but not, but by and of gracious estimation, God so esteeming them, say they. True: but, as is proved, neither was *Adams* obedience meritorious, but by Gods estimation: Yea and *Calvine* gives a power of meriting *ex pacto* to our works. But our works of grace are dyed and washen in *Christs* blood, and justified that they may justify us. But the Scripture speaks nothing of justifying of works, or not imputing sin to our works. *Antinomians* dream of a freeing of both the person and works of a justified man from Law-obligation, and that is a way indeed to justify works of murder and adultery in *David* or any justified man from being sins against the Law of God: But because our works of grace have an intrinsecall power of meriting and justifying communicated to them by the merits of *Christ*, they must be far more our formall righteousness before God, then *Adams* righteousness was his justification and life before God. And if our works of grace have no power of merite or worth communicated to them from *Christs* death, then must it follow, though *Christ* had never dyed, our works may have the same gracious esteem of God, the same power of meriting, of justifying.

lifying and saving they now have. Yea, and since Christ hath redeemed us from our vain conversation, 1 Pet. 1. 18. by his blood: Why but, as he hath redeemed us from hell, and purchased salvation to us, by giving us grace by our own good works after conversion to redeem and justify and save our selves, so he hath redeemed us from our vain conversation, 1 Pet. 1. 18. by giving us grace to do such works, before we be redeemed from our vain conversation, and before we be converted, as we may merite our conversion and Redemption from our vain conversation? If it be said, he absolutely and without any condition that is required, on our part, by his blood redeems all, whom he hath given his Son Christ to die for, from their vain conversation. 1. All mankind without exception (for by their way he hath died for them all) must be redeemed from their vain conversation and converted: Nothing can be more false. 2. The Gospel to no purpose, and the Gospel-Commands shall in vain crave obedience, or so much as the duty of hearing the Gospel, from such as are not yet redeemed from their vain conversation, or not yet converted: For that Redemption is promised to them absolutely, without any condition required of them, saith this way.

Obj. If works have a causative influence on the possession of glory, as working on wages, and fighting on victory, then must they have influence on just possession also: For possession, except it be just, is no possession, but usurpation.

Ans. Possession is essentially the enjoying of any thing pleasant, gainfull, yea or honest, whether the title be just or unjust. The Title is accidentall to the Possession.

Obj. 2. He that possesseth the Crown, possesseth the Diamonds and pretious stones and the worth of the Crown; Therefore he that possesseth life, possesseth the right and title to it.

Ans. True: but hence it followeth not but possession and right to what we possesse do differ in their nature. Nor do we properly possess the right of possession: for the right or title is *modus rei, non res*, the maner of and the due or the undue way of the possession thereof.

Obj. 3. * Is not possession of eternall life from Christ, as well as the title or right to the Crown from Him?

Z 2

Ans. wayes.

How wee
are redee-
med from
our vaine
conversati-
on.

Objections
against the
distinction
of right to
life, & pos-
session of
life, remo-
ved.

The title or
right is ac-
cidental to
the nature
of possessio

Possessio
of life, and
due right to
life, as both
from Christ
but diversie

Ans. True, both are from *Christ*, but not the same way. Possession of the Crowne is the enjoying thereof, and is from free grace, and we, as willing and sanctified agents, make use thereof. But *Christ* alone bought with his blood the title and right to it. And when he gave his life for the rightfull and due possession of glory to us, we did contribute nothing either request or help to procure the title, and the grace to enter in to the possession by faith is the fruits also of free grace. Nor can it be denied but our good works, by which we enter into possession of the Crown, are also the fruit of *Christ's* death: but yet not so as there is any meritorious or federal power of deserving the possession communicate to our works; Only they are made by *Christ's* death the obliged way to the possession of life.

Obj. 4. *How then is there a promise of the life to come made to Godliness, 1 Tim. 4. 8?*

Ans. That promise is neither a promise of the Covenant of Works, for *by the deeds of the Law no flesh can be saved*: Nor is it a federal promise of the Covenant of Grace, strictly so called, except any would say that it is called a promise especially for faith, which is speciall Godliness, and the acknowledging of the truth, which is according to godliness, Tit. 1. 1. and so a promise made to the Godly in so far as he is in *Christ* by faith, and in *Christ* is the promise of life, 2 Tim. 1. 1. Nor 3. is the promise of a title and right, which is made to *Christ* our Ransome payer, made to our Godliness, as if it did buy our right to life eternall, or were the price thereof. 4. Life is promised to Believers who work, not because they work: And 5. the Lord in these only sheweth the order of bringing men to glory, not the causes of the right and title to glory, except we say the mowing of the first quarter of the Meadow is the cause of the mowing of the second, because it makes way to the mowing of the second, and the mowing of the second quarter is a cause of the mowing of the third, and so forth, untill all be mown. As, because *God* gives grace to work, to run, to use means, therefore he giveth, of free grace, the crown of life in the possession thereof.

Obj. *Adams Law-obedience should only have so, and by this way been the cause or way to the possession?*

Ans.

PART. I.

Right to life, differ.

Ans. Not so, if *Adam* had perfected his obedience, he should have claimed life by right of sinlesse, federall merit, *ex pacto*, without suiting of it by any title of grace merited by *CHRIST*, not so we. Its true beleivers are called *αἱμί*, worthy, *Rev.* 3. but that is legally in *Christ* the Head, not that the meritorious worth of *Christ* goeth out of himself and renders our works intrinsically meritorious.

CHAP. XX.

Whether or not suffered Christ for any sin against the Gospel only, such as unbeleef finall, which is conceived to be the only sin against the Gospel. That Christ died not for all without exception. The unwarrantablenesse of that Doctrine, how the Law commands justifying faith and repentance, how not.

IT may appear that *Christ* suffered not for any sin which is onely against the Gospel, such as finall unbeleef: If any sins be considered in any other respect as against the Gospel only, then *Christ* was not to suffer for any such sin so considered, for where no death is threatened, none is explicitly due, and where it is not so due to the sinner, nor should have been execute upon him, there it could not have been due to *Christ* nor executed upon him. For the Gospel threateneth not death to any sin, but finall unbeleef and rebellion (and for that *Christ* never died) therefore *Christ* died not for any sin as against the Gospel, nor suffered that which is no where threatened. But this is most doubtful and cannot well stand. Its true that *Christ* suffered not for finall unbeleef, it being the proper sin of some reprobates, to wit, of such as hear the Gospel, *Joh.* 8. 21, 24. 2 *Thes.* 1. 7, 8. But it seems against all Scripture that *Christ* should die for these, for whose sins he dies not: And so that 1. *Christ* should half and part the sins of the Reprobate, and the Scripture, I judge shall not admit that *Christ* bare in his own body, on the tree, some sins of the Reprobate, to wit, all their sins against the Law, absolutely, or conditionally, and he that bears not either absolutely, or conditionally their other sins against the Gospel,

Christ suffers not for some sins of reprobates, and not for others.

to wit, their finall unbeleef and rebellion, for Christ was wounded and bruised for the transgressions and iniquities of these for whom he died; He must then have been wounded for some of their transgressions, and not wounded for other of their transgressions. And so the sins of the Reprobates, are divided between Christs satisfaction upon the Crosse, and their own satisfaction in Hell: But he suffered (one may say) *conditionally* only for the Reprobates sin against the Law upon the Crosse, if they beleefe, not otherwise? *Ans.* The same reall satisfaction conditionally that he performed on the Crosse, for the Elect, the same (say the Authors) he performed for the Reprobate, *conditionally*, if either beleefe, but because the one beleeves, it is accepted for payment for them, and the other beleeves not, it is not accepted for them.

2. As there is a satisfaction performed for some sins, not for all, not for finall unbeleef, that sin then must be in the same case with the sin of the fallen *Angels*, there is no sacrifice for it, nor is Christs death applicable by divine ordination to purge men from finall unbeleef more then to purge Devils from any sins they commit. 3. The same incorruptible price of the blood of the Lamb that is given to ranfome all from wrath, *Marth. 20. 28. 1 Tim. 2. 6. conditionally*, is given to buy all, for whom Christ died, from their vain

CHRIST cannot buy all from their vaine conversation conditionally, for the condition cannot be shown in Scriptur

conversation, also, *1 Pet. 1. 18.* that is to merite faith to them *conditionally*. Shew us the condition of the one more then the other. If a condition cannot be shown, Christ must have payed the price of blood upon the Crosse, for some upon intention, for others upon another unlike intention. 4. If Christ died for all, not because they did will and beleefe, but that they might will and beleefe; and if *Jesus suffered without the Camp, that he might sanctifie the people by his own blood, Heb. 13. 12. Heb. 10. 10. That he might wash them from their sins, and make them Kings and Priests to God, Rev. 1. 5, 6. That they might offer up themselves holy living sacrifices to him, Rom. 12. 1. upon a great designe of love, to cleanse them with the washing of water by the Word, and present them a glorious Church without spot or wrinkle, Eph. 5. 26, 27. If he gave himself for them, that they should live to righteousness, being dead to sins, 1 Pet. 2. 24. That they might be delivered from the present evil world, Gal. 1. 4. If Christ gave him-*
self

Part. I.

self for these, for whom he dyed, that he might redeem them from all iniquity, and might purifie them to himself a peculiar people, zealous of good works, Tit. 2. 14. Then did he die to redeem all men from iniquity, even from finall unbelief the great iniquitie, and from the vain conversation of finall unbelief, and that they might be dead to sins, especially the sin of finall unbelief: Except it be said that Christ gave a price to buy faith to all Reprobate and Elected, and to redeem them from finall unbelief, if all would be willing. But to commit to their free-will the efficacie of Redemption, which *Prosper* saith, *maketh the will of God valide and effectuell, and unvalide and weak, according as the will of man:* which *Davenantius*, Bishop of *Salisbury* (if that *opus posthumum* have been written by him in his riper years, and revised by himself) justly censures as the boyl of *Pelagian* Doctrine, which *Faustus Rhegiensis* did covertly teach: The Lord (saith he) redeems such as are willing, being a rewarder of their good or evil wills. Now hardly can these eschew this *Pelagianisme* who teach, that the death of Christ is an universall salve applicable, by the decree of God, to save all and every one of mankinde, Christian and Pagan, so they actually believe: For it cannot be said, that Christ hath died to make all mankinde saveable, upon condition of actuall faith to receive Christ preached: for so Infants, to whom Christ preached is in no tollerable sense applicable, that way, by any ordination of God, if they actually believe, shal be no parts of the world, & they must be excluded from Baptism. And it cannot be said that this argument shal militate against us: for we do not defend such a conditionall applicabilitie of Christ upon condition of faith actual in preached Christ even to infants in the Visible Church, yet we teach they are in Covenant with God, and so God hath his decree of election to Glory and Redemption in Christ, among infants as among aged professours. 2. There is a providentiall, and to many thousands of Pagans, who never heard, nor could hear of Christ, an invincible impediment, and so Christ is not applicable by Gods decree to them, upon condition of actuall beleevving. *Rom. 10. 14.* How shall they beleve in him of whom they have not heard? It

For whom Christ died, for their unbelief & finall vain conversation he died also.

Prosper Carmi. de ingrat. c. 13. Ergo hominis valida arbitrio divina voluntas, aut etiam invalida est, &c.

Ioan. Davenantius, Episc. Salisburien. Dissert. de morte Christi. Impres. 1650. c. 1. pa. 6. Hoc enim est illud ulcus doctrinae Pelagiana, quod Faustus Rhegiensis hisce verborum integumentis conatur occultare. De voluntatum remuneratore.

Christs death is not a remedie applicable by the Gospel Covenant, to all and every one of mankinde, so they actually beleve.

seems

seems to me physically impossible, that there is such a thing as the *Indians* worship Satan under such a name and in such rites, if I never heard of the *Indians*, or of their God, or their worship: So neither can they worship Christ in a Gospel-way, who never heard of him. Its impossible to beleieve a *non ens*, Christ offered in the Gospel is very nothing and so not applicable to thousands by any decree of God. 3. This is not written in Scripture. God hath decreed that Christ be Preached and life be offered actually to all and every one of all and every Nation under Heaven, and this opinion saith that Christ died and satisfied offended Justice for the sins of all and every one of all and every Nation under heaven, except for small unbelief. The Antecedent is clear by Scripture and experience. God fulfills his decrees irresistibly: But he never sent the Preached Gospel to as many as these

This is Authors say he died for. Nor can they themselves teach any such thing: Nor is this true, *God hath decreed that Christ in the Preached Gospel and salvation may be offered to all and every one, old and young, of all and every Nation, in all Generations, upon condition of actual believing.* And yet for all these, without exception, Christ died, say they. For not to say, God never decreed that such may be offered to infants of Pagans, for whom they say Christ died. To make a thing that physically is possible, the object of a decree of God, we must say that God hath decreed to give the gift of tongues to all Professours and Pastours to speak to all and every Nation in their own Language, and to make an offer of Christ: For there be many Nations, who never heard of Christ, and understand not writing or any of the commonest Latine and Greek, and there is not any such decree revealed in the word, and we can not but know such gifts of Tongues are not bestowed on men, and without this it is physically impossible to communicate the Gospel. It shall not help to say that Christians should travell to all Countreys and learn their Tongues, that so they may communicate the Gospel; and it is their sin they do not so. And therefore God hath decreed that the Gospel may be offered and Christ applicable. *Ans. 1.* What shall become of the aged, and of multitudes, for whom Christ died, who must die in Paganism, before Christians can be so mixed and learn the Tongues of all Nations under

under Heaven? 2. Did ever the Apostles to whom the Lord gave the gift of the tongues, go to this Nation and not to this, but by the call of the Spirit, to *Maccedonia*, not to *Bythimia*, *Act. 16*? Is there not all of God now required for spreading of the Gospel? Some Nations would kill them, some would persecute Christians to death and not receive them: in the meantime, many for whom Christ died, perish. 3. Show from Scripture that it is the duty of Christians to mix themselves with all Nations, and to learn their Language, and that they sin in not doing so. Nor let it be said, into what Nation soever I come, I may say, *if thou beleeve in Christ thou shalt be saved.* *Ans.* 1. You can not say that, except you Preach the Gospel to them. For they are not obliged to believe upon one sentence, and if you Preach the Gospel to the Nation, God hath some chosen ones there, and it is no more a Pagan Nation. You are to say to any one by your way (*thou art obliged to beleeve that Christ satisfied for all thy sins, and for the sins of the whole world*) but that is a lie which you teach Pagans as a principle of the Gospel. 3. Its false that I may say and Preach truly such a thing to every Nation, and all in it. 4. Nor is it physically possible that Christians can so speak to all and every old and young. Also all is indeed referred to the free-will, except the Authors say that God doth insuperably determine the will of the Elect to beleeve, and the places speak of the efficacious redemption of the Elect only: But so God had two intentions in Christs dying, one generall to render all mankind saveable; another speciall, actually to save the Elect. But 1. who can believe multiplied intentions in God of half redemption from wrath, and of whole redemption from both vain conversation and wrath upon their bare word, when the Scripture saith Christ in suffering without the Camp, suffered for the world of Jew and Gentiles, that he might sanctifie them he died for? 2. What warrand to separate these two conjoined by God, to wit, that CHRIST should bear on the Crosse the sins of reprobate, and not intend that they should die to sin, and be redeemed, but not from all iniquity: be loved and washen, and not made Kings and Priests to God? That Christ should be wounded for the transgressions of many, and yet the chastisement of his peace not be upon them? 3. The dying for all and

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The dying
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every one cannot be conditionall, in so far as the condition is referred to dying, to wit, if they believe; for so believing must go before dying, either really, which is manifestly false: for multitudes for whom *Christ* dyed had neither being nor believing, when he dyed for them; Or in the prescience of God, and that destroys their principles: for so *Christ* cannot have died for all and every one, foreseeing that all and every one would believe: for he never foresaw that the Reprobate should believe. Then must the condition of dying or Redeeming, or of paying the ransome of His blood (these being all one) be referred to Gods accepting of *Christ*s death for so many or for all, if they should believe. And the same way the Argument is as formerly: For God accepteth the payed ransome for all and every one, if they all really believe, or if they all and every one be foreseen of God to believe before the Lords accepting of them. Both are false, as is evident, and they say in the issue what we say, and contradict themselves, to wit, that believers, and only believers, are these for whom *Christ* died. We before said, the promises are conditionally to all within the Vi-

The promises are
so made to
all within
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sible Church, but so as the condition relates only to the benefite promised, we shall have remission and life, if we believe, but not otherwise: But now the Covenant-promise, which is accepted of, and assented unto by Professors, in their very profession in themselves or their parents, is absolutely made to all within the Visible Church, and they are Covenant-ways ingadged and say, and profess they are the Lords people, and they take him, and no other, for their God, whether they obey and believe, or no: for a people, not right in heart, may bind themselves in Covenant with God, *Deut.* 29. 10, 11, 12, 13, 14. compared with 21, 22, 23. *Deut.* 31. 27. *Job.* 24. 22. compared with *Judg.* 2. 12, 13. So God absolutely intends to save all for whom *Christ* dies, and by his death intends to give a price to redeem them from hell and from unbelief, or their vain conversation, 1 Pet. 1. 18. from all iniquitie, Tit. 2. 14. from this present evill world, Gal. 1. 14. Ergo, from finall unbeleef the greatest iniquity of a present evill world. But here the case widely varies, upon no condition, that we can read in holy Scripture, gave *Christ* a price, a ransome of blood to redeem men from unbeleef and from all iniquitie, this price must be absolutely

absolutely given, and grace purchased to all whose sins Christ did bear in the Crosse that they may beleve, that they may be sanctified, *Heb. 13. 12. 1 Pet. 2. 24.* 2. Sinnes of *Thomas*, refusing to beleve the resurrection of Christ, and of *Peter* denying the Lord before men, and the Gospel-sinnes of beleivers, after they are justified, and are inlightened, must be sins against the Covenant of Grace, as well as against the Law. And the denying of Christ before men hath a sad threatning of everlasting death, *Matth. 10. 32. Mar. 8. 38.* annexed to it, if they repent not. And shall these within the Visible Church, who receive not Christ, be in a harder condition then *Sodom* and *Gomorrhah*, *Matth. 10. 14, 15.* if no sins against the Gospel be punished with eternall death but only unbelief? Yea the Scripture saith such as live in the Visible Church and are in Covenant with God, not only for finall unbelief are condemned, but because they are unrighteous, fornicators, idolaters, adulterers, *1 Cor. 6. 9. whoremongers, unclean, covetous persons, Eph. 5. 5, 6. murderers, sorcerers, dogs, liars, Rev. 21. 8. Rev. 22. 15. for all their ungodly deeds and hard speeches, Jude v. 15. 2 Pet. 2. 17. for all disobedience, 1 Cor. 4. 5. Matth. 12. 36, 37.* they are everlastingly punished. And if Christ have suffered on the Crosse for all the sinnes of the Reprobate, how are they judged and condemned for these sins, as the Scripture saith? And what Scripture saith they are condemned for the guilt of only unbelief: or that Pagans are condemned for Gospel-unbelief, where as *Sodom, Gomorrhah, Mat. 10. 15. the men of Niniveh, Mat. 12. 41. Tyrus and Sidon, Mat. 11. 21. and such as have sinned without the Law, Rom. 2. 12, 13, 14 15.* are freed of Gospel-guiltinesse, and condemned for sinnes against the Law, and yet this same way saith that there is a Gospel-Covenant made with all, even thousands of Pagans who never heard of a Gospel, never ingadged themselves by any profession to take the Lord for their God in Christ, yet Christ bare their sins on the Tree, and made his blood applicable to them by a Gospel-Covenant, if they shall beleve. Whence they must all break the Covenant of Grace, of which many of them never heard, and be condemned for no sins but the last act of *Sodom, gluttony, parricide, for the Gospel threatneth not death to any sin but to finall unbelief*, say they. There are not any sinnes

The unbelief of justified persons is against the Covenant of Grace, and diverse other sins beside finall unbelief, are the causes of condemnation.

All sins committed against the Gospel, but they are also sinnes against the Law: because *God incarnate and Immanuel is God*, and leaves not off to be *God consubstantiall with the Father*, because he assumes the nature of man. Then as the first Command obligeth *Abraham* to sacrifice his son *Isaac*, when *God* shall reveal that Command, and *Moses* and the people are by that first Command to believe their deliverance out of *Egypt*, and so if the first Command oblige us to believe and obey all Commands and Promises and Threatnings of *God*, revealed and to be revealed, because the Lord is *God*, then must *Christ God Redeemer and Immanuel* be believed by this Command, and so small unbelief and small despising of *Christ God Redeemer* is as directly against the first Command (and so not a sin only threatened and forbidden in the Gospel) as simple unbelief and simple despising of *Christ God Redeemer*; For the believing & final believing, and unbelief and unbelief, continuing to the end, differ in the accident of duration, not in nature and essence, As a Rose that grows for a moneth only, and a Rose of the same nature that groweth and flourisheth for three moneths. Otherwise *Christ* could not have pronounced *Peter* blessed, *μακάριος εἶ* Mat.

Dicique beatus ante obitum nemo supremæque funera debet.

16. 17. in the present, for believing in the present: for he should not have been blessed to the end: as *Salas* said of his blessed man, And this cannot but subvert our faith, crush the peace, hope, consolation of weak Believers, to whom undoubtedly the promise of perseverance is absolutely made, *Ier.* 31. 34. 35. *Ier.* 32. 39. 40. *Isai.* 54. 1. *Isai.* 59. 20. 21. *Ioh.* 4. 14. *Ioh.* 10. 27. 28.

2. If there be as small a transgression of the first Command in small unbelief, as in unbelief simply considered, and in the other sins of *Judas* and other Apostates. Why but as *Christ* bare in his body the sins of unbelief and satisfied for them, he must so also bear the sins of small rebellion and unbelief? And shall we believe that *Christ* payed a satisfactory ransom of blood upon the crosse for the yesterdayes unbelief of *Judas*, and not for the dayes unbelief?

If it be said, No man can break the Gospel Covenant, for it is an everlasting Covenant. *Ans.* Its an everlasting Covenant, but yet all who sin against the commanding love and authority of our *Immanuel*, especially they so professing to be his, do truly break the Covenant: but they so break it, as it leaves not off to be the Covenant.

Covenant of life both to the breakers, if they repent and beleewe, and to others: for so is the nature of this Covenant, and so it is everlasting, but the Covenant of Works if once broken, ceases to be a Covenant of life for ever, because the nature of it is, to admit of no repentance at all. *Obj.* Does not the Law command the sinner offending God to mourn and be humbled, and confess? *Ans.* It doth. But it injoines not repentance as a way of life, with a promise of life to the repenter, as the Law or as a Covenant of Works commands to its native and proper Covenanters obedience and every single act of obedience as a way to obtain the reward of a Law-life, nor does the Law as a Covenant of Works command justifying faith and reliance upon God Redeemer, or Immanuel: but rather as the Law of Nature, or as the Law of thankfulness to a Ransoming and Redeeming God, the Law does this. Though in a speciall Covenant way the Gospel command faith in Christ.

How the Covenant of Grace is everlasting & yet broke by men.

The Law commands repentance but not with a promise of life, or as a way to life.

Obj. But small unbelief as against God Redeemer and so considered is the only breach of the Covenant of Grace: He that beleeves not is condemned, as the man that rejects the only remedie of sin.

Ans. The only breach of the Covenant of Grace, is too narrow to be the adequate cause of damnation, for many Pagans who never heard of Christ and are under no Covenant, but that of Works, are condemned not for not beleewing in him of whom they never heard, Rom. 10. 14. nor for breach of the Covenant of Grace, but for breach of the Covenant of Works. 2. Unbelief may be called the nearest cause of damnation to such as perish within the Visible Church, as the wilfull refusing of medicine which only and infallibly would heal the sick man of such a disease, is the cause of his death, but is the *Morall cause*. For the disease it self is the *Physicall cause*, or the materiall cause of the mans death. And without doubt, uncleanness, covetousnesse, sorcerie, lying, idolatrie, &c. and many the like sinnes, beside unbelief, are, 1 Cor. 6. 9. Eph. 5. 5, 6. Rev. 21. 8. Rev. 22. 15. Jud. 6. 7, 8. 2 Pet. 2. 17, 18, 19, 20, 21, 22, 23. 2 Thes. 2. 9, 10. 1 Pet. 4. 3, 4. 2 Pet. 2. 2, 3, 4, 5. the causes of the damnation of many visible professors, where as this way saith Christ did satisfie upon the Crosse for all these sins, and the damned of visible professors suffer in hell only for small unbelief. And it seems unjust that both Christ and they should suffer

How small unbelief is the onelie cause of condemnation and to whom, and how not.

For whom
Christ died,
he died for
their sins,
and for all
their sins.

suffer satisfactory punishment for these same sins done against the Law: And as strange that Christ should die for any, and not die for their sinnes, since the Scripture useth the word of dying for sinnes, Rom. 4. 25 *delivered from our sinnes, Christ is a propitiation for our sinnes, and (the same way) not for ours only, but for the sinnes of the whole world;* he died for sinners, Heb. 2. 17. *that he might make reconciliation for the sinnes of the people:* that is, for the sinfull people, or sinners, Heb. 9. 28. *so Christ was once offered to bear the sinnes of many:* That is to bear the sins of the sinfull many that he died for, Heb. 10. 12. *But this man after he had offered one sacrifice for sin, sat down on the right hand of God:* that is, after he had offered a sacrifice for sinners. 1 Pet. 3. 18. *Christ once suffered for sin, that is, for sinners, 1 Cor. 15. 3. I delivered unto you how Christ died for our sinnes, that is, for the persons of us sinners. 1 Joh. 3. 5. He was manifested to take away our sinnes. 1 Joh. 4. 10. Herein is love — that he sent his Son to be a propitiation for our sinnes. Rev. 1. 5. To him that loved us, and washed us from our sinnes — be glory. Gal. 1. 4. He gave himself for our sinnes.* Now it must not be asserted, but proven that in all these places where he is said to be a propitiation for the sins of the world; and hath taken away our sinnes, speaking (as these Authors say) of the whole Visible Church, and not of the elect onlie that Christ hath died and by his death hath taken away some sinnes, and hath suffered for some sinnes, and not for all sinnes, not for the finall unbeleef of sinners, if it be said, that we cannot teach that Christ suffered for finall unbeleef, we grant it: But then we say that Christ suffered not for finall unbelievers and for the other sins of finall unbelievers, since suffering for sins and for persons that are sinners, to bring them to God, 1 Pet. 3. 18. are conjoined. And *God was in Christ reconciling the world to himself, not imputing their trespasses unto them, 2 Cor. 5. 19.* Therefore there must be a pardoned and a justified world, and so a truly blessed world, as Paul and David teach, Psal. 32. 1, 2. Rom. 4. and so a loved, John. 3. 16, and chosen world followed with the separating love of God to man which saves some foolish ones and serving diverse lusts, and saves not others; and so there must be a love and mercy of predestination, amor evidens, not com-

mon to all the world; as is clear, *Tit.* 3. 3, 4, 5. *Eph.* 2. 1, 2, 3, 4, 5. We seek a warrand of Gods not imputing to this loved world their trespasses against the Law, and of his imputing to the same world the trespasses of rebellion and finall unbelief: And how Christs blood, shed for persons, both reconciles them to God, and leaves them in wrath, imputes not their trespasses to them, and makes them blessed, as *David* sayes, *Psf.* 32. 1. and imputes their finall unbelief to them, and leaves them under a curse: Nor shall it help the mater to say that finall unbelief may be considered as both against the Law, and as only forbidden in the Gospel. And in the former respect *Christ* hath suffered for it, not in the latter. For if the *ἀνομία*, the contrariety between finall unbelief and the first Command, as it is a rebellion against God manifested in the flesh, be satisfied for by *Christ* on the crosse; How can it condemn the person, as sure it doth? *Joh.* 3. 18, 36. *Joh.* 8. 21, 24. It can not be said that *Christ* died for finall unbelief, so we beleeve.

2. What speciall *ἀνομία* and repugnancie to the Law of God is there in finall unbelief, that is not a repugnancie to the Covenant of Works and Grace both? And what repugnancie to the Covenant of Grace which is not also contrair to the Law? This I grant (which I desire the Reader carefully to observe) the Law and the Covenant of Grace do not one and the same way command faith, and forbid unbelief. I speak now of the Covenant of Works and of the Covenant of Grace as they are two Covenants specifically and formally different.

For 1. the Law as the Law commands 1. Faith in the superlative degree, as it doth all acts of obedience, and so doth it Gospel repentance. Because the Law commands all obedience most exact and perfect, and condemnes faith in the positive degree, though sincere and lively, as sinfully deficient. The Gospel doth only require sincere faith, and condemneth not for the want of the degrees of faith most perfect, though the Law of thankfulness to the Ransome-payer (which Law is common to both Covenants) require that we believe in the highest degree, because *Christ* hath expressed to us the greatest love, *Joh.* 3. 16. *Joh.* 15. 13.

2. The Law as the Law requires faith not finall only, but faith in *Immanuel* for ever, and that we be born with the Image of God that

There is a world reconciled to whom God imputes no sinne, and therefore all the world of Pagans & Infidels cannot be such as *Christ* died for, and whose finall unbelief be satisfied for.

The Law & the Covenant of Grace doe not, one & the same way command faith and forbid unbelief.

that we beleve at all times, under the pain of damnation. But, the Covenant of Grace, because it admits of repentance, and holds forth the meeknesse, forbearance, and longanimitie of Christ, is satisfied with faith at any time, or what hour of the day they shall be brought in.

3. The Law requires faith, with the promise of Law-life: The Covenant of Grace requires faith, promises grace to beleve, with promise of a Gospel-life.

4. The Law requires not faith in *Christ* with sinners Covenant-ways as a work to be legally rewarded, for it finding all sinners, and all by nature, Covenant-breakers, cannot indent with them that have broken the Covenant, to promise life to them by tennor of the Covenant, which now cealeth to be a Covenant of life, and cannot but condemn, and is now rendered impossible to justifie and save, by reason of the weaknesse of the flesh, Rom. 8.3. All the reprobate then are this way under the Covenant of Works, that they are (as it were) possible Covenanters lyable to suffer the vengeance of a broken Covenant, but not formally active Covenanters as *Adam* was. But if Christ suffer for finall unbeleef, as it is against the Law as the Law, how is it charged upon reprobates as a sin against the Gospel only? Since no wrong done to *God Redemer* can be any thing but a sin against God, and a breach of the first Command. I deny not but finall unbeleef hath an aggravation that it is the nearest barre and iron gate between the sinner and the only Saviour of sinners, but yet the putting of such a barre is a sin against the Law. Neither can it be said that only finall unbeleef is the only meritorious cause of damnation to such as hear the Gospel. For beside final unbelief there is also a contrariety betwixt the murders, Sodomies, &c. of professors and the Law for which they suffer in hell eternally, Rev. 21.8. c. 18.7.

How the reprobate are under the Covenant of Works.

Quest. Whether doth the Lord Mediator as Mediator, command the same good works in the Covenant of Grace which are commanded in the Covenant of Works?

CHAP. XXI.

Ans. According to the matter of the thing commanded, *quod remmandatum*, he commands the same, and charges upon

upon all and every one the morall duty even as Mediator, for he cannot loose the least of these Commandements, but simply they are not the same, *quoad modum mandandi*. It shall not be needfull to dispute whether they be commands differing in nature: For not only doth the Mediator command obedience upon his interposed Authority as Law-giver and Creator, but also as Lord Redeemer upon the motive of Gospel-constraining love. In which notion he calls love the keeping of his Commandements (if they love him, *Joh. 14.*) the new Commandement of love.

Q. 2. Doth the Lord Mediator, in the Covenant of Grace, command the same good works to all, the same way?

Ans. Rom. 3. 19. The Lord, in the Law, must speak one way to these that are under the Law, that is, under the jurisdiction and condemning power of the Law: and a far other way to these that are not under the Law.

CHRIST speaks to reprobates in the Visible Church, even when the matter of the command is Evangelick, as to non-confederates of grace in a Law way, and in a Law intention. For he cannot bid them obey upon any other ground then legislative authority, not upon the ground of Redemption-love bestowed on them, or that he died out of love to save all and every one: For we disclaim that ground, or because he died out of a speciall design to save them as his chosen ones. For there is no ground for that untill we beleeve: But they are to obey upon the ground of Redemption-love, so they first beleeve and fiducially rely upon Christ the Saviour of all. But he commands Law-obedience to his chosen even as Mediator. (1.) Upon a Gospel intention to chase them to Christ, *Gal. 3. 23.* (2.) When they are come to hedge them in, with Law-threatening to adhere, in a Godly fear, more closely to Christ. But the Lord commands no beleever to believe hell in the event to be their reward, but to beleeve perseverance and life, but hell in the deserv- ing. Hence that, *1 Tim. 1. 9.* The Law *ἐκείνη*, is not made for the righteous (to condemn them: as if God thereby opened up to them their doom) but for the lawlesse, &c. to let them be damned and see their damnation.

Christ one way layes Evangelick commands upon the Elect, & another way on the Reprobate.

CHAP. XXII.

The differences in the promise of the Covenants.

Quest. **W**Hat is the speciall difference of the promise of the two Covenants?

Ans. It is known that only life eternall is promised in the Law, if a right to the things of this life was promised to *Adam*, it is like he behoved to compleat his course of obedience, and merit a right legall to the herbs and fruit of the earth, beside the right he had by gift of Creation, *ex dono Creatoris, non jure operum*.

But 2. There was no promise made to *Adam* of perseverance, and so no promise made to him of influences to work in *Adam* to will and to do; so the influences by which he obeyed was, *purum donum Creatoris*, a meer gift of the Creator, not a gift of either the grace of *Christ*, or a promised grace, though in a large sense, it may be called a grace, or *donum gratis datum*: For *God* gave that influence upon no obligation. Now that it was not a grace promised is evident by *Adams* fall: for *God*, who is true, fulfills his promises. 2. *Augustine* and our Divines teach, *Dedit Deus posse ut vellet, non velle ut posset*, a power to stand, but not the gift of actuall perseverance. If any say that the *Lord* promised to *Adam* perseverance conditionally (which in one sense is true, in another false) if he pleased, in that he gave to him all necessaries required for actuall standing. *Ans.* 1. This is to teach that perseverance was promised the same way, in the Covenant of Works, that *Arminius* saith it is promised in the Covenant of Grace, and that the free-will was absolute lord of standing and falling, and to deny *God* to be the nearest cause of our standing and persevering in either, the one or the other, and to bid us first and last sacrifice to our own free-will. 2. Willing perseverance actuall cannot be promised conditionally: for the question should be, Upon what condition doth the *Lord* promise to work in *Adam* actual perseverance, if he should be willing to persevere? But the question shall remain, whether that willingnesse to persevere, since it is the greatest part, if not whole perseverance, be promised or not; If it be not promised;

Conditionall perseverance was not promised to *Adam*.

promised, the contrair whereof they hold, if it be promised conditionally, the question shall recur, what shall be the condition, and another condition then the willingness of the will to persevere cannot be given, and so the argument shall rise against it self, and the issue must be, *God gave to Adam actuall perseverance, if he should be willing to persevere, that is, he gives to Adam perseverance, if he give him perseverance; for willingness to persevere is perseverance, or a very large part thereof.*

3. But persevering grace and so influence of grace to persevere is promised in the Covenant of Grace, *Jer. 31. 35. that they shall continue in Covenant, more sure then the night and the day. Jer. 32. 40. I will put my fear in their hearts, that they shall not depart from me.* The meaning cannot be, I will give them a power never to depart from me, if they will: For so nothing is more promised in *Christ* to the second *Adams* heirs, then to *Adam* and the *Angels* that fell, for the like, say they, was promised to them. And 2. If notwithstanding of that fear both promised and put in the heart, and in the will, yet lubrick free-will may stand or fall and remain indifferent to either, then the sense shall be thus, I will make an everlasting Covenant, *I will put my fear in their heart, by which they may either depart from me, and turn apostates, or not depart from me, but persevere:* But so the Covenant, made with *Adam* and the fallen *Angels*, should be an everlasting Covenant, and yet it was broken. For the Image of *God* of it self inclined *Adam* and the fallen *Angels* never to depart from *God*: For sure, *Adams* fear, being a part of that Image, which sanctified his affections, inclined him (but not undeclinably and immutably) not to depart from *God*, and not to hearken to the lying Serpents suggestions. But it is not that new Covenant-fear promised and given in the second *ADAM*, *Jer. 32. 39, 40.*

4. That these influences were purchased by *Christs* death is clear, because they are the nearest causes of our actuall believing and coming to *Christ*, of faith and perseverance that are given freely, and repentance and faith are given of *Christ*, *Acts. 5. 31. Zech. 12. 10. 2Tim. 2. 25. Phil. 1. 29. Ephes. 2. 1, 2, 3. Ezek. 36. 26, 27. Eph. 1. 17, 18, 19, 20. John 6. 44, 45.*

5. So obedience to the Covenant of Works was *Adams* own,

The considerable differences betwixt the influences of *God* given to *Adam* for his standing in obedience, and these influences given to us in the second *Adam*

(1.) And came from his concreated self (the Image of God that was his own) by a common influence, and neither was the Image of God, nor the influences of God acts of free grace, or the purchase of grace properly so called.

The obedience of Adam only a duty, not a promised benefite, our new obedience is both a duty and a promised benefite.

Four kinds of obediences.

The excellency of the obedience of Jesus Christ how it was his own, properly meritorious.

(2.) Adam had a Law-claim to the Crown without sin, if he had continued in obedience, and did merite *ex pacto* life eternal; our new Covenant obedience in habituall and actuall performance is so a duty, that it is also promised and a benefite merited to us by the death of Christ, whereas Adams obedience was *putum officium*, *non officium promissum*, as our Gospel-obedience is.

6. Hence in obedience distinguish two. 1. The nature of obedience. 2. The worth and excellencie of obedience. The more the obedience be from our selves, the more it partakes of the nature of obedience. Hence four kinds of obedience are to be considered. 1. Christ's obedience was the most legall obedience, and also the most perfect, for he obeyed most of his own, of any, from his own will purely, *Ioh. 10. 18. Mar. 26. 39, 42, 44. His own blood, Hebr. 9. 14. Rev. 1. 5. My blood, saith he, Matth. 26. 28. He gave his life a ranfome, Matth. 20. 28. He gave himself a ranfome, 1 Tim. 2. 6. By himself he purged our sins, Heb. 1. 3. Gave himself for his Church, Eph. 5. 25. Offered himself, Heb. 9. 14. And therefore the satisfaction that he made was properly his own. Its true the life, flesh and blood which he offered to God, as common to the three Persons, was equally the life, flesh, blood of God by way of Creation and efficiency: For God as God created His Man-hood, and gave him a body, but that Man-hood, in abstracto, was not the offering, but all these, in concreto, and the self, including the value and the dignitie, was not the Father's, nor the Spirits, but most properly his own, and the Sons only by way of personall termination and subsistence. 1. There are contradictory terms affirmed of this holy self the Son, and of the Spirit and the Father. The Son was God incarnate. 2. The son offered himself, his own life, his own blood to God for our sins. Neither the Father nor the Spirit at all is God incarnate, neither Father nor Spirit offered his own life, his own blood to God; Neither the Father nor the Spirit hath (to speak so) a personall or terminative domination.*

now over the flesh and blood of Christ. 2. Christ was in no sort obliged to empty himself, and cannot be under a *jus* or obligation to the Creator on the creature. Of free love and his own will he became Mediator God & Man, and being created man, and having said (*her can I sodaly vob*) having stricken hands with God as Surety of the Covenant, none more obliged, being holy and true. And therefore though Christ-Man was most strictly tyed to give the Father obedience, yet he was not obliged to give him such and such obedience, so noble, so excellent, from a personall Union: for Christ God cannot properly come under any obligation. Hence the obedience of Christ is most meritorious, because *maxime indebita*, in regard of the God-head most undebtfull, and yet obedience most debtfull in regard of the Man Christ. 3. Most from his own will personally considered, the affection, love, the bended will, highest delight to obey, lay personally near to the heart and holy will of Christ God: *With desire have I desired to eat this Paschever*. He went foremost in the journey to Jerusalem, when he was to suffer. Much of the internall propension of the will makes much and (as it were) heightens and intends the nature of obedience, so that Christ's and our obedience have scarce an univocall definition. 4. He gave and restored more glory to offended justice, by such a noble, incomparably excellent death, then Adam and all his Sons took of glory from God: therefore against impure *Socinus* it is a most reall satisfaction and compensation, where glory by obeying and suffering is restored in lieu of the glory taken away. All that *Socinus* say, that God cannot be a loser, and needs not glory, and nothing can be taken from him, and nothing can be given to him, proves nothing but that it is not such a satisfaction as one creature performs to another, nor is it a satisfaction that brings profite to God: *For can a man be profitable to the Almighty?* Nor such a satisfaction as eases a disquieted minde; Which proves not Christ to be a Saviour painted in a meer copy to us, and only a godly Martyr who saveth onely by preaching and witnessing, and not by a most reall and eminently clear satisfaction.

2. The Elect Angels next to Christ gave obedience in their Law course, but not so properly of their own as Christ, for some discriminating

The obedience of CHRIST debtfull & not debtfull in diverse respects.

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Angels obedience properly obedience that is of grace and not their own.

discriminating and strengthening grace they had from *Christ Mediator* their head, *Col. 2. 10.* that they should not fall, and something from the Election of Grace, which do not necessarily agree to the Covenant of Works, which they performed without sin, and the more extrinsecall help from grace, the lesse merit, so farre is grace from being, as *Jesuites* say, the essentiall requisite of merit, that the work is lesse ours, and so the lesse meritorious, that it hath grace. Let not any say then *Christ's* obedience that came from the fulnesse of the Spirit without measure *ὅτι ἐκ μέτρος*, must so be lesse meritorious, which is absurd, for the reason why grace in Angels, and men who are meer creatures diminishes the nature of merit, is, because grace is not their own, nor their proper due, but supernaturall or preternaturall, and so hurts the nature of the merit, but to the meriting person *Christ-God-Man* nothing is supernaturall, nothing extrinsecall, nothing not his own: Grace is his own as it were by a sort of personall dominion, not to say that the Man *Christ* as man did not merit, yet as man he was born sinless and with the full Image of God.

Grace diminisheth of the nature of merit from the obedience.

3. *Adam* gave more faintly obedience, more indeed of his own, but it was lesse obedience, and lesse will in it; then the obedience of Angels, and had he continued, his obedience had been proper obedience; but this is to be observed, none did ever, *actu secundo*, and by the only help of simple nature attain Justification and Salvation by the simple Covenant of Works, but men and evill Angels fell under both, though that was a possible Covenant and holy and spirituall, yet God set it up to be an inlet to pure Justice in the reprobate Angels, and so to free grace in elect men.

Gospel-obedience hath less of the nature of obedience, then *Adams* obedience.

4. The obedience of faith, or Gospel-obedience, in the fourth place, hath lesse of the nature of obedience, then that of *Adam*, or of the Elect Angels, or that of *Christ's*. Its true we are called obedient Children, and they are called the Commandements of *Christ*, and *Christ* hath taken the Morall Law and made use of it in an Evangelick way, yet we are more (as it were) patients, in obeying Gospel Commands, not that we are meer patients, as *Liberines* teach. for grace makes us willing, but we have both supernaturall habits and influences of grace furnished to us from the Grace of *Christ*, who hath merited both to us, and so in Gospel-obedience

obedience we offer more of the Lords own, and lesse of our own, because he both commands, and gives us grace to obey. And so The Law to the elect beleever the Law is turned in Gospel, he by his Grace is made fulfilling. (as it were) *the righteousness of the Law in us* by be- (as it were) gun new obedience, *Rom. 8.4.* and to the reprobate the Law remains the Law, and the Gospel is turned in the Law, for all conditionall promises to the Reprobate, though in teame Evangelick, yet are Law to them (if Cain do well he shall be saved) (if Judas beleeve he shall be saved) because God by Grace fulfillls not the promise in them. *Obj.* Then shall Gospel obedience be of lesse worth then Law-obedience, which floweth not from Grace, which Christ hath merited by his death? *Ans.* Its not denyed, but it is obedience, so the Scripture, *Heb. 5.9. Rom. 1.5. Rom. 6.17. Rom. 16.19. 2 Cor. 10.5. 1 Pet. 1.5. Act. 6.9. Act. 5.32,37.* But (2.) It hath lesse of the nature of obedience, but more excellency. Who would say *Peter* labouring in the Vineyard of *John* for wages, does properly obey, if we suppon that *Peter* hath from *John*, not only soul, will, body, arms, and legs, but the inward infused principle of willingnesse, the habite and art of dressing Vines, the nearest propension and determination of will to work, so have we in the Gospel, but in the Law, though the Lord who gives being, does also give his Image to *Adam*, and his influence to obey, yet the Image of God is concreated, and *Adams* own, grace especially merited by Christ is supervenient and a meer stranger to us, and the influence, though it did predetermine *Adams* will, yet it is connaturall as it were, *natura debita*, not merited by Christs death, and so we give more of our own, when we give the fruit of Creation which God hath bestowed on the Pismire and the Worm, then when we give the obedience of Grace. 2. The obedience of *Adam* though rationall and perswasive, there being a lamp of light in the mind, yet came from the feared authority of the Law-giver under the pain of damnation, the Gospel obedience is by the word, *Act. 2.37.* is by way of perswasion: Christ saith from Law not, *Peter, thou art afraid of hell, feed my Lambs,* but, *Peter, and from love how has thou me, feed my Lambs.* For a Law-obeyer is not to beleeve life eternall but in so far as he shall keep the Law perfectly, the Gospel obeyer so obeyes as he beleeves deliverance from wrath and

266. *Believing and doing two different conditions, Part I.*
 and life eternall, but his believing is not reckoned to him, *as in*
epistola, of Law-debt, but of love and Grace-debt: See *Rom.*
4.4. Matth. 6. 12. these promises, *1 Tim. 4. 8. Luk. 12. 31.*
Matth. 19. 29. are expoted by the promises made to the overcom-
 er, *Rev. 2. Rev. 3.* which is by faith, *1 Joh. 5. 4. 5.* 3. But it
 is most true, Gospel-obedience hath these excellencies. 1. It is a
 plant of a more noble Vine coming from the merit of blood, yet is
 not our obedience comparable to Christs; for a work of Law or
 Gospel Grace hath a necessary reference to no wages of its own
 nature, but only by the interveening of the free pleasure of God.
 But Christs obedience intrinsically from the excellent dignity of
 the person hath a meriting vertue. 2. It works more eminently
 then nature: It is a pillar to support sowning nature, and acts in
 more excellent subjects, in CHRIST, in the Elect Angels, in
 the Redeemed ones and makes them stones of another nature,
 and this is the handie-work of CHRIST, *Isai. 54. 11. I*
will lay thy stones with fair colours, and lay thy foundations with
Sapphires. v. 12. I will make thy windows of Agats, and thy gates
of Carbuncles, and all thy borders of pleasant stones: What do
 morall men that work on clay and make clay pots all their life
 and know nothing of the actings of saving Grace. Fairest
 civility is but rustie iron the basest of Mettals: and they sweat
 and hammer upon Law-works being strangers to Christ, and his
 gold. O! what a difference between praying and hearing out of
 discretion, and by necessity of the office, and praying in the Holy
 Ghost, and hearing in faith.

Gospel o-
 bedience
 from grace
 how excel-
 lent and
 how far a-
 bove civili-
 ty in its fal-
 rest lustre.

CHAP. XXIII.

2. **V**hat sort of doing the Law requireth?

Tremellius
 & Trostin
 lo. *Exe.*
 Ver. Gal. 3.
 Qui non se-
 cut omnia
 firm.
 TUN
 קיפ. נל
 The Scripture is clear, that consummate, and con-
 tinued in doing to the end is required by the Law. Paul inter-
 preting Moses, *Deut. 26. 27. Gal. 3. 10. Cursed be every one,*
of our curse is curse. who continueth not in all that are written in
 the Law to do them. *Deut. 26. 27. Cursed is he who shall not con-*
 firm. It is a word they use in making of Laws, when we say, he
 it sturued and ordained: the word in *Piel* is three times in the
 Book of *Esther*, to ordain by a Law: Which clearly saith that
 the

the Covenant of Works was a work of justice and such a time God set to Adam, so as to the end he was to run it out, but how long he was a vintar or traveller in his course of obedience no man knows

Hieronl. *Maledictus qui non permanet.*

Chald. Para. *Qui non permanferit.* Syria. Versio. *Maledictus qui non perficitur.* Arab. Versio. *Qui non confirmabit.* Bz3, Gal. 3. 10. *Qui non firmabit.* Magna vis Verbi Fakim. Pagni. & Ari. Montanus, *Qui non statuerit.*

CHAP. XXIII.

Whether faith as lively and true, or faith as continuing to the end, be the condition of the Covenant of Grace?

These, who in all points, as in this, make this new Covenant a Covenant of Works, contend that faith as enduring to the end, must be the condition of the new Covenant. 1. Because the promise of the reward. 2. The reward is given to him that endures to the end. And this faith (say they) is the adequat and compleat condition of the Covenant of Grace as full and consummate obedience to the end in degrees and parts.

2. But faith as lively and sincere is the condition of the Covenant, the nature and essence of this faith is to continue to the end, but continuance to the end is an accidentall condition of this onely essentiall condition of the Covenant, faith *que*, which endures to the end, but not *qua aut quatenus*, as it endures to the end is that which saves us and justifies us as the condition of the Covenant. 1. Faith as lively units us to Christ and justifies whether it be come to the full perfection or not. Otherwise 1. no man should be ingrafted in Christ as branches in the Vine Tree, no man partakers of the Divine nature, no man quickened, but he that dies in finall beleevig: Whereas, *Joh. 5. 24.* he that beleeveth before his finall continuance to the end, *justabitur in secula*, hath passed from death to life and shall never come to condemnation. And in this is the difference of the condition of the Covenant of Works, that Adam had no right to life by one or two the most sincere acts and highest in measure, except he continue *supra* (as the Law saith, *Deut. 26. 27. Gal. 3. 10.*) to the end, otherwise at the first act of

Faith as lively, not as induring to the end the condition of the new Covenant.

obedience perfect in degrees and parts, God behaved by Covenant (except the Lord should break the first Covenant himself, before man sin, which is blasphemous) to have given him confirming grace and the reward of life; but the condition of the Covenant of Grace is that, *He that beleeves*, Joh. 3. 36. *is not condemned*, yea is freed from all condemnation, Rom. 8. 1. and *he hath life being really united as the member to the head, as the branch to the tree, mystically, as the wife to the husband, legally, as the debtor and the surety becomes one person in Law, the summe one and not two.* 1 Joh. 5. 11. *And this is the witness that he hath given us life eternall*, and this is in the Son. 12. *He that hath the Son hath life*: He that beleeve hath the Son dwelling in his heart by faith, Eph. 3. 17.

Faith in the
first lively
act saves &
justifies.

2. Faith, before it come to seed and full harvest brings solid peace and comfort and saveth: So Christ to the blind man, Luke 18. 42. *thy faith hath saved thee*, not a bare miraculous faith, but that which apprehends remission of sinnes, as he speaks to the woman who did wash his feet with tears, Luke 7. 50. and to the paralytick man, Mat. 9. 2. seeing their faith, *be of good cheer, go in peace, thy sins are forgiven.* If they be but forgiven conditionally, so they beleeve to the end, whereas they may fall away. 1. What comfort and good cheer? 2. What peace being justified by faith, Rom. 5. 1? 3. What glory in tribulation, Rom. 5. have they more then Judas the son of perdition? What Covenant of life and of peace are we in? What difference between our Religion and the Religion of Cicero, Seneca, and of all Pagans, if Christ furnish not to us solid unshaken help and consolation? And what a trembling hope have they that they be, and are to fear they shall be in the condition of Apostate Angels to morrow? What faith then Christ, Mat. 9. 22. Mark 5. 34. Mark 10. 52. Luk. 8. 58. Luk. 5. 20, 24. Mark 5. 34. Mark 9. 24. yea and much more saith the Holy Ghost of our case, even of everlasting consolation, 2 Thessal. 2. 16. *strong consolation*, Hebr. 6. 18. *all comfort*, 2 Cor. 1. 4. *lively hope*, 1 Pet. 1. 4. Heb. 6. 18, 19. then Heathens can say, Nay otherwise not so much, for they promise not so much. 3. Our lively faith is to believe our perseverance in lively faith as promised to us, Jer. 32. 39, 40. Isai. 54. 10. Isai.

59. 20, 21. *Joh.* 10. 27, 28. *Joh.* 4. 14. *1Pet.* 1. 3, 4, 5. *Joh.* 11. 26, 27. As we believe life eternall, and that purchased by the merite of Christs death, the one as well as the other, then faith as finall cannot be the condition; And who can think that *God* commands faith in *God Immanuel* in the Covenant of Works? But faith in *God Immanuel* to the end is not commanded in the Covenant of Works, but only in the Covenant of Grace. 4. Faith justifies and saves as sincere, be it great or small: but if it justifie not and save not, but as it endures to the end, then no man is compleatly justified and saved and united to Christ, untill he die.

Since faith (as all other graces in a child of *God*) is imperfect and still growing, *2Pet.* 3. 18. and we are to pray, *Lord increase our faith*, none shall be justified and saved, but he that hath the greatest faith, if faith only, which endures to the end, be the condition of the Covenant, and such a faith as groweth and indures to the end: For take one who fortwenty years believeth, the first two years he being united to *Christ*, hath right to *Christ*, *Joh.* 15. 1, 2, 3, 4, 5. *Joh.* 17. 21, 22. *Joh.* 14. 16. *Joh.* 16. 7, 8, 13. *Joh.* 4. 14. *Joh.* 7. 37, 38, 39. *he shall not be judged, nor condemned, hath passed from death to life, shall never die, Joh.* 3. 36. *1Joh.* 5. 11, 12. *Joh.* 4. 24. *Joh.* 11. 25, 26. then should he die the end of the first year of his believing, by the Scripture, he must be saved, else he must be damned, who yet died in true faith and yet never fell away, which were strange: But by this opinion either the remnant sound believing should be no condition of justification and salvation, because the man is justified and saved without it, and the faith of one or two years gave him right to *Christ* and saved him? *Ergo* the remnant faith is not a condition of the Covenant, but a persevering by grace promised and a persevering in that faith, as also by their way who make persevering faith the only condition of the Covenant of Grace. 1. Faith and works are confounded: whereas to be saved by faith is to be saved before, and to be justified before we can do good works, and the *jus* or title to righteousness and salvation, coming only from the price and Redemption that is in *Jesus Christ*, is not more or lesse, and growes not more then the worth of the ransome of the blood called the blood of *God*, *Acts* 20. 28. does grow, and it is to be justified by grace and by

How boasting is excluded by grace.

Boidius
Comment.
Eph. 2.

faith, and then works come in as the fruit of our justification and salvation, *Eph. 2. Ye are not saved by works, lest any man should boast*, in a righteousness of his own, coming from no merite of *Christ*, which buyeth determinating grace, and indeclinably leads and bows the will; Otherwise we may boast, that is, *glory in the Lord, who worketh all our works for us*, *Psal. 34. 2. Isa. 41. 16. Isa. 26. 12.* The salvation and righteousness is the gift of God. What then shall be the room of works? He answers, No room at all as causes of justification and salvation, by an excellent antanaclassis, as learned *Trochrig*: for he answers, *We are his workmanship created in Christ Jesus to good works, which God hath before ordained that we should walk in them.* Then by grace we have the full right to righteousness and salvation by the ransome of blood, which is *Christ*s. *Papists* and *Arminians* dare not bring in Evangelick works or faith as an Evangelick work here, though they be too bold. 2. Being once made the creation of God in *Christ*, and having obtained right by the blood of *Christ* to salvation, we walk by his grace in good works as leading us to the possession of the purchased inheritance. 3. The Authors of this stand for the Apostasie of the Saints, and they cannot eschew it who make this finall faith that takes in in its essence good works as the soul of it or charity (as *Papists* say), as the form of it, the only condition of the Covenant.

Quest. But is not life eternall given and promised only to faith which continues to the end? *Ans.* Faith is considered two wayes. In its nature. 2. In its duration and existence. As to the former, saving faith is of that nature that it is apt to endure, it hath a sort of immortality, so the promise *in titulo & jure*, is made to that faith only which is of that nature that it must endure to the end, and the promise of life and remission is not made to a saving faith under the accident of enduring to the end, or for the years, suppon thirty or forty years, or eight hundred years, or above, that *Adam* or the Patriarchs lived in the state of beleeving, for a faith of some hours only shall save the repenting thief as well as a faith of many years. And 2. life eternall in the possession is promised and given only to the faith that continues to the end, not because of the duration because a longer enduring faith hath merit, but

but that is by accident, in regard of the right to life and because God hath commanded persevering in faith, life is given only in possession to such a faith as endures, but we cannot say that the accidentall endurance and existence of faith for so many years doth save and justify, as the living so many years makes a Child an heir to a great estate, for his being born the eldest son, makes him his fathers heir.

CHAP. XXIV.

What faith is required in the Gospel.

There is a legall faith, a duty commanded, the object of which is twofold. 1. Truths relating to the mind revealed and to be revealed. So *Adam* had a habit or habituall power to beleieve the Law and the Gospel upon supposition, it should be revealed. As a whole man beleieves skill in his Phyitian to prevent diseases ere they come, and to remove them, when come. Its folly to say *Adam* stood in need, before he fell, of a supernaturall power to beleieve Evangelick truths, if he beleieved *God* to be true, he had such a power as to beleieve all was true, that *God* should reveal. 2. *Adam* had a faith of dependencie, to rely upon *God* in all possible evils feared.

2. The promise of life is not made to Law-faith more then to Law-love, or Law-fear, or Law-desire, more then to any other, but the promise is made to Evangelick-faith that layes hold on *CHRIST* as our righteousness. But for obeying the Commands *Adam* was to live, *Gal. 3. 13.* *in vultis* in them, by doing them, *Ezek. 20. 11.* As *Lavater*, there is no absurditie if it be said men shall live, that is merit by free paction, life eternall: but then (saith *Calvine*) if a man keep the Law, he needs not the Grace of *Christ*. *Obj.* If faith be imputed, as it layes hold on *Christs* Righteousnesse, it must be the meritorious cause of Justification and by its inherent dignitie, for there is nothing more essentiall to faith, then to lay hold on *Christs* Righteousnesse. *Ans.* If faith were imputed as righteousness according to the act of lay-

How faith saves not according to the dignitie of its act.

Shinde. rus notat in, cum, propter. Calv. com. Ezek. 20. 11. Nulla igitur est in eo absurditas si homines vivunt hoc est merita-

in ex pacto vitam eternam: Sed si quis legem servat sequetur cum non opus habere Christi gratia.

ing

Toletus,

Rom. 3.

Adventu fi-

dem non ha-

bere ex se

efficaciam

ullam ut a-

ctus quidam,

noster est,

remittendi &

reconciliandi,

sed virtutem totam procedere ex objecto ipso,

nempe, Christo cuius virtutem &

meritum disposuit Deus per fidem in ipsum,

applicare peccatori ad

justificandum.

ing hold on *Christ*, it were true, but the act of faith is not imputed, but that which faith layes hold on, it being an instrument, to wit, the Righteousnesse of *Christ*, it is not an act of beleeving faith a *Jesuit*. And though they say the works Evangelick are from the habit of grace, so was *Adam* a patient, when *God* concreated his Image, and habituall righteousness in him. But *Arminians* and *Jesuits* do not say, nor darre not, that predeterminating Grace is from *Christs* merites, therefore yet the sinner may more boast then *Adam*, and say I have justified my self by the acts of free-will which is indifferent and from under all the bowing and determining or swaying of the Grace of *Christ*, for the free-will should have lo whether *Christ* had died or not died.

The Adversaries exclude not Law-boasting.

CHAP. XXV.

2 V V Hether is *Christs* Righteousnesse imputed and made ours, because we believe and apprehend it ours; or do we believe, because it is ours first before we believe?

A twofold
imputatio
of *Christ*;
one legall,
another E-
vangelick.

Ans. There is a twofold imputation, one legall, another which for Doctrines cause we call application or reall (though the legall imputation be also reall; but not to us as the former) the Lords act of laying the iniquity of us all upon *Christ*, *Isa.* 53. 6. and the Lords making him sin for us, that is a sacrifice for sin, *2 Cor.* 5. 21. evinces necessarily the truth of this, the former imputation. For *2 Cor.* 5. 21. *God was in Christ reconciling the world to himself, not imputing their trespasses unto them.* If it be expounded of actuall reconciliation of persons, it may say something, for the other imputation, but the other imputation is clear, *Rom.* 4. 3. *Abraham beleaved God, and it was counted to him for righteousness,* v. 7. *Blessed is the man whose iniquities are forgiven and whose sins are covered,* v. 8. *Blessed is the man to whom the Lord imputeth not sin,* v. 9. *Faith* (that is, that which faith beleaved, as hope is put for the thing hoped for, *Col.* 1. 5. *Rom.* 8. 24. was imputed to Abraham for righteousness, though *Gomarus* give another exposition, to wit, that by faith or the act of beleeving we obtain this to be

be reputed righteous, and it suits better with the Text. And as to the former imputation, God could not in justice wound Christ for our transgressions, nor bruise him for our iniquities; nor could the Lord break him, nor deliver him to the death for us all, except God had both made him the sinner, that is, imputed and reckoned him the sinner in Law (for intrinsically and inherently he was not the sinner, but *holy, harmlesse, &c.*) and laid our debts upon him, *Isa. 53. 6.* and except he had been willing to have been counted the sinner, and had said (*thou hast given me a body, here am I, do thy will, Psal. 40. 7. Heb. 10. 6, 7.*) this reckoning of Christ to be the sinner is not only in the eternall decree, but also a laying of our iniquities upon him in time, *Isa. 53. 6.* or a dealing with him in Law in punishing him as the sinner. And 2. by using the humane nature as an instrument of our Redemption on the Crosse.

Antinomians take this imputing of our sins to Christ; and reckoning Christ to be the sinner, to be the justifying of the sinner, which is a grosse mistake; for so without beleieving all that Christ died for should be justified upon the Crosse. But the Scripture is so far from ascribing Justification to any but to a beleever, that it saith *Abrahams* faith was imputed to him for righteousness. Now the faith of multitudes for whom Christ died when he suffered on the Crosse, is a very nothing: Many are not born, and a nothing or a *non ens* cannot be counted for righteousness. The mistake of Antinomians.

It is to be observed that payment made by the surety absolveth the debtor, so as the Law, except it be the generall Law of gratitude, requireth no act of love, of faith, of service from the debtor, nor doth the Law of suretyship in its essence and nature require that the Creditor, & *sub eo titulo* should pay the homage of faith, indeed when the Creditor is both the Creditor and the offended Party, and also the supream Law-giver God, he may require of the captives the obedience of faith. So would justice, which saith, we should hurt none, give to every man his own, presse, that the debtor repay to the surety, so far as he is able to make up his losses, but to pay the obedience of faith as a part of the ranome due to offended Justice, is no Gospel-Law, nor any part thereof, nor can it bear truth, except we deny the reall satisfaction made by Christ, which both *Papists* do weaken when they mix the merit of faith therewith, and *Socinians* deny. Obedience to the surety. Christ is by a speciall Law.

4. The satisfaction performed upon the Crosse for sinners, though it be for a certain particular number, determined of God, & *quoad numerum numerantem*, & *quoad numerum numeratum*, both as touching the number, so many, not all and every one, and such persons, by head, name, birth, &c. Yet it is not the justifying of me, or *John*, or *Paul*, for I, nor no man can know that Christs satisfaction stands for you or me, by name and person, while first I or you beleeve, because it is the hid Decree of God. 2. Nor is this legall imputation beleevable, nor is it revealed, as it is terminated to single persons, to me or to you, untill by faith we apprehend it.

5. But the imputation of application is that in which our justification standeth.

And the faith by which as by an instrument we are justified, presupposeth three unions, and maketh a fourth union.

Faith presupposeth three unions, & maketh the fourth.

It presupposeth an union, } 1. Naturall.
2. Legall.
3. Federall.

1. Naturall, that Christ and we are not only both mankind, for CHRIST and *Pharaoh*, *Judas* the traitour and all the sons of perdition are one, *specie & natura*, true men, but one in brotherhood. He assuming the nature of man with a speciall eye to *Abraham*, Heb. 2. 16. that is, to the elect and beleevers, for with them he is bone of their bone, and is not ashamed to call them brethren, Heb. 2. 11, 12. Ps. 22. 22.

2. It presuppones a Legall union between Christ and them, that God made the debter and the Surety one in Law, and the summe one in so far as he laid our debts on Christ, *Isa.* 53. 6. 2 *Cor.* 5. 21.

3. It presuppones an union Federall, God making Christ our Surety, and he was willing to be our Surety, and to assume not only our nature in a personall union, but also our state, condition, and made our cause his cause, our sins his sins, not to defend them, nor to say Amen to them, as if we might commit them again, but to suffer the punishment due to them. And our faith makes a fourth union betwixt Christ and us, whether naturall, as between head and members, the branches and the Vine Tree, or mysticall, as that of the spouse and beloved wife, or artificiall, or mixed between

tween the impt and the tree. Or 4. Legall, between the Surety and the Debter, the Advocate and the Client, or rather an union above all, is hard to determine, for these are but all comparisons, and this Christ prays for, *Joh. 17. 23. I in them, and thou in me, that they may be made perfect in one.*

6. Now to the Question, as the Law condemns not a man, but him who is first a sinner, and an heir of wrath by nature in the first Adam, for the Law is essentially just: So God justifies not a man, but the man who, by order of nature, is first by faith in CHRIST, *Rom. 5. 18. Therefore as by the offence of one (judgement) came upon all men unto condemnation, even so by the righteousness of one the free gift came upon all men (in Christ, as the other were in the first Adam) unto the justification of life:* and so we must say, that all, ere they be justified, and before God impute faith to them, that is, Christs believed righteousness to be theirs; must have faith and so believe, and so be one with Christ. And this imputed righteousness is ours, because we believe, and not untill we first believe, and the other imputation goes before faith: So the faith of Gods speciall mercy is two wayes so called. 1. As it leaneth upon and apprehendeth God in Christ, for the obtaining of mercy and remission of sins, and imputed righteousness: So faith goes before justification, and we believe that our sins may be pardoned, and that our sins may not be imputed, and that we may be justified and freed from condemnation: so by the act of believing, righteousness is imputed to us. And thus justification and remission, i. e. relaxing of our persons from a state of eternall condemnation, as is meant, *Rom. 8. 1.* are not the object of faith, but the effect and fruit of faith. 2. The faith of speciall mercy to me is considered as it apprehendeth and believeth, or rather feelingly knoweth speciall mercy, imputation of Christs righteousness now given to me, and as Christ hath payed a rancome for me, and satisfied justice for me, and so imputed righteousness and justification are the object of faith; Or rather the object of the sense of faith, which is most carefully to be observed. To answer *Bellarmines* un- solide Argument, we either believe remission of sins past, or to come, &c. But remission is liberation from punishment eternall or temporall, but justification is freedome from the fundamentall

We believe that Christs righteousness may be made ours, & because it is ours, we believe it to be ours also.

guilt-deserving punishment, and remission is a consequent thereof.

2. Whether or not, is Justification taken one and the same way in the Old and New Testament?

Ans. The Apostle is clear, *Rom. 4.* where he proves both Jews and Gentiles are justified as *Abraham* and *David*. But 2. Justification by Grace hath not in *isidem apicibus* in the same points, the same adversaries. 1. *Moses* and the *Prophets* contend most with Ceremoniall hypocrits, who sought righteousness much in Ceremonies, Washings, Sacrifices, New Moons, and also their own inherent godlinesse, *Deut. 5. Deut. 7. Deut. 10. Deut. 11. Isai. 1. 10, 11, 12, &c. Mic. 6. 6, 7, 8. Psal. 50. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. Ps. 4. 2, 3, 4, 5. 1 Sam. 15. 22, 23. Isa. 66. 1, 2, 3, 4, 5. Jer. 7. 1, 2, 3, — 21, 22, 23.*

2. *Paul* had other Adversaries, *Rom. ch. 3. ch. 4. ch. 5. ch. 9. ch. 10.* especially *Antinomians*, who drew the Doctrine of free Justification by Grace to licentious loosenesse, then we may sinne, if so and so, we be justified (said they) *then is the Law of none effect*, *Rom. 6. 1.* But his chief Adversaries, on the other extreame, were men that stood much for Justification by the works of the Morall Law: And *Paul*, *Rom. 3.* proves that all, *Jews, Gentiles, David, Abraham*, could be justified neither by works of Nature nor of Grace, and casts down the *Jews* righteousness by Law-doing, *Rom. 9. Rom. 10.*

3. There were a third Classe of Adversaries to free Justification, *Galatians*, seduced and false *Apostles*, who contended for Justification by Circumcision and the necessity of keeping the Ceremonial Law, if they would be saved, *Act. 15. 1, 2, 3, 4, &c. Gal. 2. Gal. 3. Gal. 4. Gal. 5. ch. 6.* Who mixed the Gospel and *Moses* his Law, and *Paul* proves, *Gal. 3.* that we are not justified by the works of the Morall Law, for that Law, *Deut. 26. 27.* involves all that omit the least duty of the Law, *Gal. 3. 10, 11, 12, 13.* under a curse, and *Christ* was made a curse for us. And *Paul* proves in the generall, we are justified by neither the works of the Morall, nor of the Ceremoniall Law.

4. *James* had to do with another gang of loose livers, the *Gnosticks*, who contended for justification by a bare nominall faith without love or good works. And *James* proves that we are justified

sed before men and to our selves by faith working by love, and not by a dead faith.

5. John contends much for reall and speaking marks of justification and conversion, against dead Professours void of love to the Brethren.

Q. 3. What is the dominion of the Law over a sinner?

A. It is the legall power to condemn all such as are under the Law, as a Covenant of Works; as marriage is dissolved, if either of the parties be dead: So Rom. 7. 4. *Ye are dead to the Law through the body of Christ*, and it is not every commanding power that Paul, Rom. 7. denies to the Law, but a Lordly dominion, such as Lords of life and death have and exercises, *et regit imperium in dominion of the Law.* and we are dead to the Law through the body of Christ, which mortification or dying is not understood subjective, as if it were in us, but legally and objectively in Christ, because Christ in his body on the tree did bear our sins, 1 Pet. 2. 24. and was made a curse for us, in our place, Gal. 3. 13. For Christ (saith Ambrose, *Mori legi est vivere Deo*, clearing the place) giving his body as a Saviour, overcame death and condemned sin: Hence these two words, Rom. 7. 4. *Wherefore ye also my brethren, are become dead to the Law.* Gal. 2. 19, *For I through the Law am dead to the Law, that I might live unto God*; As the death to the Law is legall, I am no more under Law-*ergo dimittuntur peccata et moritur legi, hoc est liberatur a Lege per corpus Christi*, condemnation then a dead man, so the living to God is a Law-living *si, hoc consequimur beneficium: tradens enim corpus suum* to God on a Law-absolution (as the absolved malefactor cleared of a capitall crime which might have cost him his head, liveth, and so *Servator mortem vincit et peccatum damnatum* is set free) so there is another most emphatick word which insinuates that Christ is dead to the Law, as Paul was, for after Paul saith, Gal. 2. 19. *I through the Law am dead to the Law*, he adds, v. 20. *I am crucified with Christ legally*, that is, as Christ was crucified for sin by the sentence of the Law, so I am crucified with him. Rom. 6. 8. *Now if we be dead with Christ, we beleve that we shall also live with him*, which is not only to be expounded of mortification and inherent newnesse of life, but also of legall dying with Christ: For Christ died no death but legall death, there is no inherent mortification or slaying of a body of sin in him as in us, though from his death there also flow an merited and inherent personall mortification in us, for it is added, v. 9. *knowing that Christ being raised*

Christ My-
stica, Christ
& believers
are freed
from the
law-domi-
nion.

The Anti-
nomian ob-
jection char-
acterized
is answered
by him.

sed from death dieth no more, death hath no more dominion over him, then Christ, by Law, cannot die twice, so Christ being once crucified, the Law and death, which had once dominion over him, hath now no more dominion over him. Then, first, as Christ died a Law-death and was under death, because under the Law, so are we legally in him freed from the Laws dominion, and death following thereupon. 2. As Christ defies the Laws dominion and death, so do we. 3. As Christ cannot twise satisfie the Law by dying (for then the first had not been sufficient) so neither can we ever be under Law-death and Law-condemnation, for we was once in Christ legally condemned and crucified in our Surety and so cannot suffer in our persons legall condemnation and legall death. 4. As Christ is dead to the dominion of the Law and death having once died and come out from under both, so are we dead and come legally out in him, which answereth the severall tentations we can be under in Christ. *Obj.* But then may we not sin, because wee are freed from the dominion of the Law and death? as *Rom. 6.* he had said, *ye are not under the Law, but under Grace, v. 15.* What then? *Shall we sin, because we are not under the Law, but under Grace? God forbid, ver. 16, 17.* He answers from an absurd, then we that are ransomed by Christ, should not be our ransome-payers servants, but the servants of sin. Now except the meaning had been, we are not under the Law, that is, the Laws dominion and the Laws condemning power, there had been no place for such an Objection, nay, nor any shadow; but the true Objection is, we are not under the Law to be thereby condemned and eternally punished, therefore what is the hazard of sin? We may sinne at will, there is no fear of hell. *Paul* answers not from that evill of servile fear that followeth sin, but from the woefull ingratitude to our ransome-payer. O then we should not be under Christ and the directing light and rule of our *Lord Ransomer*, if we sin at will, but still servants and slaves to sin and so not redeemed, by which we gather that there is two things in the Law. 1. The condemning power of it. 2. The directive commanding power: As to the former, Christ by being condemned and suffering a cursed death for us, took that wholly away. We are not then under the Law as condemning, yea neither as saving and justifying, for then should we.

we be married to the Law and under conjugall power as wife and husband living together, which *Paul* refutes, *Rom.* 2. 1, 2, 3, 8.

(2.) There is a directive commanding power that *CHRIST* takes in hand, and commands us to obey our Lord Ransomer, and we should sin against his love, if we should live loosely, because we are freed from condemnation. Hence also there is a twofold dominion of sin, one legal to condemn us eternally, another (as it were) physcally to keep us under the superlative power of lusts, if *Christ* had not died, we had been under both. There is a twofold dominion of sin.

Q. 4. What is meant by *the oldnesse of the letter in which we are not to serve*? *Rom.* 7.

A. He means the idle, fruitlesse, and bare knowledge of the Law in externall Discipline, that reigns in an unrenewed man, by which he remaining in nature under the Law, foments an opinion pharisaicall (for he points at the false and literall glosses of the Law given by Pharisees and refuted by *Christ*, *Mat.* 5.) Of merit, externall worship, ceremonies without any inward heart-renewation, to which is opposed *the newnesse of the spirit*, or true new Evangelick obedience and holinesse wrought by the Spirit. The oldnesse of the letter, and the newnes of the Spirit.

Object. Is not the letter of the Law a bondage, since we are freed in heaven from the letter and from awing threatening?

Ans. To serve God is liberty, not bondage, *Psal.* 119. 45. *Rev.* 22. 3. compared with *ver.* 5. serving of God and reigning with him well together. See *Luk.* 1. 74, 75. *Joh.* 8. 34, 35, 36. *Rom.* 6. 16, 17. but there is a threefold bondage of the letter. 1. *Accidental*, in regard of our corruption, the service is wearisome to unrenued nature: This we are saved from in *CHRIST*, not fully in this life, but it comes not from the Law which is spirituall. 2. *A bondage to the dominion of the condemning Law.* 3. There is a bulke of Ordinances, hearing, reading, praying, meditating, repenting, receiving of the seals, we are freed from the one in this, and shall be freed from the other in the life to come.

Q. What is the dignity of the Gospel above the Law?

A. By the hearing of faith, that is, of the Gospel we receive the Spirit, *Gal.* 3. though the Law in the letter be also spirituall and lively and seek of us the lost Image of God by way of commanding, yet there is no promise of the Spirit, made in the Law neither

neither gifts nor grace, and both are given by the Preaching of the Gospel.

No gifts
nor grace
can be gi-
ven by the
Law.

2. No miracles are wrought by the Law to confirm the Doctrine of the Law, for it is not new, nor is the gift of miracles given as a reward of Law-obedience, miracles *in genere causa finalis*, are wrought to avenge Pharaoh and the Egyptians Law-obedience, but the miracles are wrought by the Name of Jesus, *Act. 4.* and for the confirming of the Gospel, and for the good of the Church: See *Gal. 3. 1, 2, 3.*

CHAP. XXVI.

Of the property of the Covenant of Grace, the perpetuity thereof.

Quest. **VV** Herein stands the eternity of the Covenant of Grace? And what other properties there be of the Covenant?

How the
Covenant
of works is
eternall.

Ans. The Law and Covenant of Works is a rule of everlasting righteounesse, and so may be called an everlasting righteounesse containing precepts of the Law of nature intrinsically good, such as to know love, fear, trust in him as the only true God: and in this sense it is an eternall Covenant.

How the
Covenant
of works is
not eternal

But 1. it is not eternall in the positives of the second, and fourth, and fifth Commands, the way of worship, the means, as Ceremonies, Sabbath, Magistracie, and such like, which are not to continue in the life to come, and so neither faith nor hope in God through Christ, *1 Cor. 13. 13. Rom. 8. 24, 25. 2 Cor. 5. 7.* nor a Temple, nor Ordinances, nor the Kingdom of Christ as now dispensed, are to be the binding rule for eternity to such as are confederats of the Covenant of Grace, *Rev. 21. 22, 23. 1 Cor. 15. 24.* though more of the smell and remnants of the Covenant of Grace, of the Lamb, of praises to him who was slain, *Rev. 5. 9, 11, 14.* be in the life to come, then of the Law-Covenant, in regard of our standing in a state of glory for evermore by the Mediator, to keep the nature in an eternall union, *for evermore*, by the Lord Christ his being clothed with our nature, glorified *for ever*, *Rev. 3. 21. Rev. 5.*

Rev. 5. Rev. 7. Rev. 20. Rev. 21. Ch. 22. And in that we shall be ever with Christ God-Man, Luk. 23. 42. Job. 17. 24. 1 Thess. 5. 2 Cor. 5. 8. Phil. 1. 23, 17. in an eternall state of glory, though not in regard of an advocacy and intercession for fallen sinners. As 1 Job. 2. 1, 2. or of praying that our faith fail not, when winnowed, as Luk. 22. 31, 32. In a word there is a mediation of the triumphing reign for the standing of the glorified nature, and a mediation for the reconciling of, and interceding for of sinners. The latter must cease when the Kingdom is given up by the Sonne to the Father, 1 Cor. 15. 24. The former is eternall and shall never cease.

There is more of the Covenant of grace in the life to come than of the Covenant of works.

2. The Law as a possible and standing way of justifying and saving sinners is not eternall, but is now ceased to all flesh, the Man Christ only excepted, but the Covenant of Grace stands as the only way under heaven, by which sinners may be saved, and after the Covenant of Grace there is no dispensation, which *Libertines* and *Familists* call more spirituall without Ordinances and a way as they speak of *all spirit, of pure spirit*.

Other differences between the Covenant of Works, and that of Grace.

3. The Covenant of Grace is eternall, in regard in it there is promised actmall grace, and continuall influences of grace from the Head Christ, the High Priest, to keep the confederats in obedience and in perseverance to the end. And no such influences either for the habit of grace or for the continued acts thereof, are promised in the Covenant of Works, in regard *Adam* a man, and poor men in him do undertake to obey. Whereas Christ-Man binds and undertakes as head Covenantant and Surety for all the under confederats, and for sinners in the Covenant of Grace. Which difference is much to be observed, between the Covenant of Works and the Covenant of Grace: And for that cause the Covenant of Works is, 1. more independent, and requires more of mans strength and less grace then the other.

2. It stands more by precepts, lesse by promises, having only one promise of a reward and hye to the obeyer, and consists all of precepts, the other though it want not precepts, especially, it is his command that we believe in the Son of God, yet stands most by promises, and this Covenant gets the name of a promise or the promise, Acts 2. 39. Rom. 8. 9. compared with Acts 3. 25. Gen. 12. 3.

3. The

3. The Covenant of Works hath more of hyre, more of man, of nature, of earning and working, and more of mans Covenant, where he binds for himself, and the other partie for himself, without the mutuall help of any of the confederate parties.

The perpetu-
tuitie of the
Covenant
of Grace
in the life
to come.

4. The Covenant of Grace is, thus, also eternall, in that the buried and dead parties *Abraham, Isaac and Jacob* are still in the Covenant of Grace, and there remains a Covenant-union between Christ and their rotten flesh sleeping in the dust, which is not an union by faith, or by any actings obedientiall of dead men, as is most evident, if we compare our Saviours words, *Matth. 22. 32.* with the Lord speaking out of the Bush to *Moses, Exod. 3. 6.* and *God is not the God of the dead, but of the living*; nor is the rising of the body promised in the Covenant of Works, nor is there a standing Law-Covenant between the Lord and dead *Abraham* requiring the condition of faith from buried men. Onely there is a warrand to say that the Covenant is everlasting, because it goes beyond time, and stands with the dead in Christ, *Matth. 22. 32.*

(2.) Because two great promises of the Covenant, the rising of the body and life everlasting, are fulfilled after time is ended, *Joh. 6. 38, 39. 1 Thess. 4. 14, 16, 17.* and adde to this the publick owning and confessing of the Saints before the Father and the holy Angels; which is publick remission and declared justification before the world of Elect Men and Angels, *Luke 12. 8. Matth. 10. 32.*

(3.) Because after all these, to walk among them as their God and dwell among them, *Rev. 7. 15, 16, 17.* when they are clothed in white Robs, and are before the throne serving him night and day, and that the Lord should be their God, *Rev. 21. 7.* after they have overcome all temptations, is fulfilled eternally in heaven. Now for God to walk among a people and be their God is to be a Covenanting God to them, as is evident from *1 Cor. 6. 16. Lev. 26. 11, 12. Jer. 32. 38. Zech. 13. 6.*

2. The second and principle propertie of the Covenant is the graciousnesse and freedome thereof, therefore is it made with sinners, without hire or price; and every article and lish of it is Grace. 1. The whole Gospel is the word of Grace, *Acts 20. 32. Col. 1. 6.* the Bargaine a paction of Grace, and the new Covenant, *Heb. 8. 8.* for Grace is a new thing, and nature an old thing, the condition of

Every
thing in
this Cove-
nant is free
Grace.

alway, *Prov.* 28. 14. and fears and trembles at the Lord and his goodnesse, *Hos.* 3. 5.

A Godly heart trembles more for fear of grace and the debt of grace, then of justice and wrath; and fears sin more, as it is against the bands of grace, and against Christ, and Gospel-love who can save, then as it is against Law the Law-giver, and him who eternally destroyes. And so the aw of heaven hath a stronger impression then the terrour and aw of hell.

Quest. 2. How can the fear of falling away, and the faith of perseverance absolutely promised and absolutely given, consist together?

How fear of law-fear acts upon a beleever.

Ans. The Law-fear of falling away, and the Gospel faith of persevering are not consistent. The fear legall of the least sinne is a fear of hell and of eternall wrath to be irrecoverably inflicted, but because the person is under grace, the beleever cannot fear this fear, except the Law-fear be letten out against him as a temptation, but it is not his oblidge duty so to fear.

* So the faith of Joseph & Mary, that Christ their Son shal be great shal sit in the Thron of DAVID his father shal raign over the house of Jacob forever, *Luk.* 1. 32, 33. did wel consist with that holy and obedientiall fear of fleeing into Egypt, for fear that Herod shuld murder that hopefull young King in his cradle, *Mat.* 2.

2. The Law-fear upon a beleever is conditionall, and not absolute, as he fears hell and falling away, *jure*, as his deserving, if God should enter in judgement with him, and if he were not in CHRIST: But he is oblidge to a Gospel-faith which layes hold on Christ, righteousness, and deliverance from condemnation, and if Christ and interest in him be hid from him, and nothing on but Law-fear, that is a triall, not a duty of Law-fear. * But there is a Godly, Law-fear, or a Gospel-Law-fear, which is a Godly horror conditionall for that which is never to be inflicted, but yet according to deserving may be inflicted, and this is the terrour of the Lord, which breedeth Gospel perswasion, *2 Cor.* 5. 11. and so may well stand with Gospel-faith and assurance of deliverance from falling away and of being stablished and confirmed to the end. As a child in the fathers arm threatened to be cast over a sharp Rock in the Sea, may have horror and fear, and cry out for fear, and yet beleve so his fathers compassion as he will not throw him in the Sea, because the threatning is ordained not to be exercised, but that the child may so much the more thrust his arms about his fathers neck.

Quest. 3. What is the best victory over temptations from such fears?

Ans.

Ans. As in all temptations, so here, overcoming is attended with precious promises; which are to be read, *Rev. c. 2. 7. 17. 26, 27, 28. c. 3. 5. 12. 21. Rev. 21.*

What is to be done under temptations.

For 1. Feavers of the Law that have no kindly cools, and relenting by the promises of the Gospel, tend not to the strengthening of the life of God, but only when they leave a standing self loathing, and loving of Christ.

2. It argues the strength of faith, after many, yea six foyles to stand; as the Army that is broken six times, yet rallies and draws up again, is often at the seventh time victorious.

3. Such as stand against a strong and mighty tentation, bring pressed out of measure, above strength; as Paul was, *2 Cor. 1. 8, 9. in so much (saith he) that we despaired even of life. But wee had the sentence of death in our selves, do prevail to the being taught of God, not to trust in our selves, but in God who quickens the dead:* For here there comes reall strength from fighting: As he who, by strength of nature, lives and convalesceth after a running boatch and strong pestilence, goes through pest-houses and is never infected again. So the worthies by faith who overcame strong temptations, *Heb. 11.* to the end, keep the fields and prevail till death.

4. Godly fear of self-weaknesse and trembling at sin which may darken the feelings of received mercies and sweet influences addeth strength. Something of that is here, *2 Cor. 12. 10. when I am weak, then am I strong.*

5. A fixed peace in assurance of deliverance from condemnation, and quietnesse in beleeving pardon and righteousness in Christ, ought alwayes to be, as touching the state of Justification: for the questioning of this in a beleever, if *Antinomians* will yeeld to truth, is contrair to faith, and no warrantable assurance. But 2. a fixed peace in David, immediatly after blood-shed and adultery, before beleeving of the remission of these particular sins be, in the Lords order, renewed, is security, and not Godly peace. *Psal. 32. 3. While I kept silence, my bones waxed old, through my roaring all the day. 5. I acknowledged — and thou forgavest the iniquity of my sin. Psal. 51. 1, 2, 3, &c.* prove this. But it may be said, doth not this holy feeling of, and trouble for

What way a fixed peace is in the children of God.

A believer
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of a state of
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ctification

the particular heinous guiltinesse, brangle the fixed peace and the persons faith and confidence that he is in a state of justification? *Ans.* Not at all: for the outcries of the child of God, *Rom. 7. 24.* *O wretched man, who shall deliver me from the body of this death?* are good, and much feeling of pain argues much life. And such as in this regard say, *I thank God, I was plagued and pained, but now nothing ails me, I have peace, I am rich, I have need of nothing.* *Revel. 3. 17.* *I am all whole,* must be in a dangerous case. Indeed the complaining of want of justification and of the righteously of God in a believer, and a raising of the foundation, as *Psal. 31. 22.* *Jonah 2. 4.* *I am cast out of thy sight:* are both false and bastard-feelings, and hastie unbelief: for this is a reflection upon, and a reproaching of the Office of the Healer of sinners. This is contrair to faith, and the former is a complaining of the body of sin that can hardly be slandered; so a complaining of self, and the feeling of inherent corruption weakens not, but strengthens faith. And complaining thus, and triumphing in a believed justification, do well consort in *Paul, Rom. 7. 24.* *O wretched man, &c. v. 25.* *I thank God through Jesus Christ our Lord:* and *Rom. 8. 1.* Then every feeling of sin is not contrair to faith, as *Mr. Town* and other *Antinomians* teach, some godly tender feeling foments faith.

Q. 6. How cometh it to passe that seldome feeling of sin wanteth unbelief?

Why feel-
ing of sin,
seldome
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belief.

Ans. Our looking, in a Legall, not in an Evangelick way, upon sin, doth occasion unbelief: for looking to the sicknesse of the sinner is but abused, when this use is made of it, that the question which *Christ* hath abundantly answered; Ah he hath not, who satisfied and payed my ransome, justified me also by the Redemption that is in him: but the strong body of sin which leads me captive, *Rom. 7. 23.* doth also lead, rather mislead me to doubt whether the ransome was sufficiently payed, and I sufficiently and freely, by his grace and the Redemption that is in *Christ Jesus*, justified, as *Rom. 3. 24.* And because the sinner feels the stirring and too vigorous acting of a body of sin, which is his own work, he removes the foundation-stones laid by *Christ*, and questions the well done work of *Christ*, and thrusts in his sickle into *Christ's* harvest:

vest: which is upon the matter to say, Ah my sanctification is nought or small: Therefore Christs satisfaction is weak, so the man, laying the burden upon the wrong back, will take and pull off the burden that *Christ in his own body did bear on the tree*, as 1 Pet. 2. 24. and wrestle under his own body of sin himself, and he thinks he will do the business better himself then *Christ*. This is that which *Antinomie* is imput to us groundlessly, but it is our sinfull weaknesse so to be troubled at the indwelling of a body of sin, as we doubt of and call in question the work of Justification and the satisfaction of *Christ*. But there is good cause why the sinner quarrel with himself and complain of a body of sin, and yet not only quarrell with *Christ*, but exalt *Christ*, and by faith close with the absolutenesse of his gifted satisfaction and righteousness. And this is as easie by the Grace of God, as we see the more that a gracious soul abases himself, as one *carnall and sold under sin*, Rom. 7. 14. as one in whom there dwells no good, as touching the flesh, v. 18. in whom sin dwells, v. 20. as one brought into captivity to the Law of sin, and a wretched man, 24. so much the more doth he exalt *Christ* the only deliverer, Rom. 7. 25. Rom. 8. 1, 23, 33, 34, 35. and why should not our blacknesse commend Christs beauty, our deadnesse exalt his life, our sinfull wretchednesse his glorious office in saving, and our emptinesse and drynesse his fulnesse of the anointing who is all fulnesse?

Often when the believer complains of his own sanctification, because of guiltiness lately acted, he also unbelieveably complains of *Christ* his performed satisfaction, as if it were weak.

CHAP. XXVIII.

Christ died not to blot out the sense of sin, but rather to quicken a Godly sense thereof.

THe more of *Christ* and his sufferings be apprehended, the more Godly sense of sin, so far is Christs death from blotting out all sense of sin: For if *sense of sin* be all one with a simple reflecting knowledge, that we once sinned, then the Godly in this life from grace, not from the stirring of the Law, do both know and acknowledge what they were. 1 Tim. 1. 13. *I thank Christ Jesus our Lord, &c. I was before a blasphemer, and a persecuter, and injurious: but I obtained mercy.* Tit. 3. 3. *We our selves were also*

Christ by his death removes not *sense of sin*.

also sometimes foolish, disobedient, &c. Yea the glorified cannot before the Throne sing the glory of the Lamb slain and the price of Redemption payed, *Rev. 5. 12.* to redeem them from sin, but there must be even in glory, this *sense of their debt*, though without heart-break or sorrow. Then it cannot be a Doctrine of the Gospel that paying of our debt, and the ransome, doth score out of a gracious memory the counts of a payed debt: The more I know what Christ hath done, the more I should kisse and imbrace the gracious surety, and these kisses of Glory, and that song, *worthy is the Lamb, &c.* say that grace and the faith of the price payed do enlarge rather the holy memory and sense of sin, then obliterate it. Hence the translated out of sense of grace, cast back their eye to the pit, the drudgerie of bondage they were once in, *Eph. 2. 3, 4, 5. Tit. 3. 3, 4, 5. 1 Tim. 1. 13, 14.* with loving and praising the riches of grace. And must it not be good to read old counts, and weep for joy, and cast and dart up praises to him who is at the right hand of the Father, and sorrow for old debts, and love much him who freely pardons?

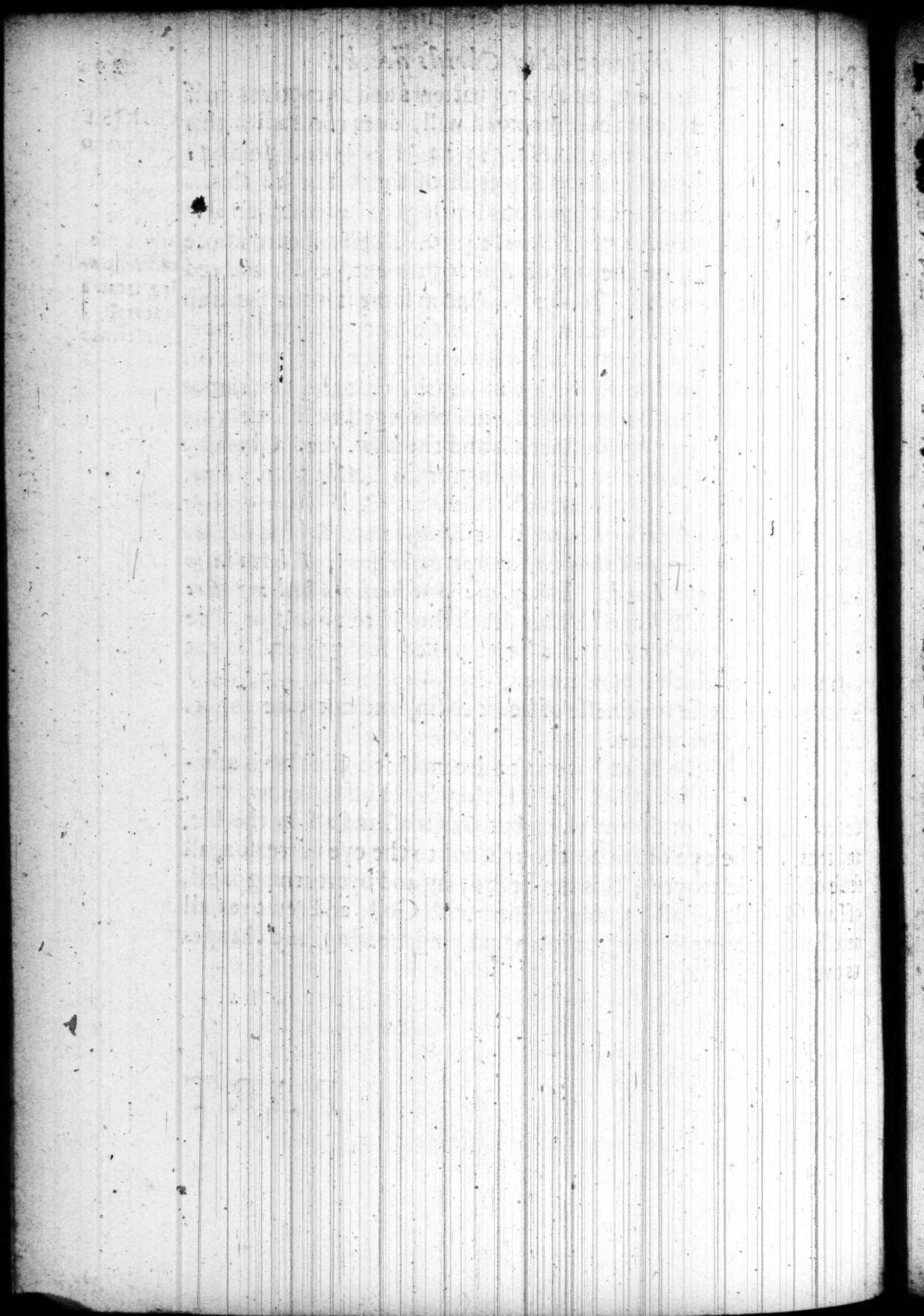
1. If sense of sin be taken for the unbelieving feeling of, and judging my self cast out of his sight and condemned, whereas yet I am in Christ, and it is *God who justifies me, who is he shall condemn*, *Rom. 8. 33, 34.* We shall agree with *Antinomians*, this is indeed the hastie sense of unbelief, *Psal. 31. 22. Jon. 2. 4.* Hence let them be rebuked who say not that *Christ* in the Gospel, hath taken away this sense of sin. Yea many redeemed of the Lord, are weary and laden, but they render themselves weary, and then sinfully complain that Christ will not ease them. In which unconverted ones in the dead throw are more to be justified then they, the one being under a reall burden, and the spirit of the Law acting upon them, the other act the Law at their own hand, and will receive *the spirit of bondage to fear again*, whether it be reason or not. He is the less to be pittied, who casts himself with his own hand in prison.

3. There is a Gospel-sense of in-dwelling of sin bringing forth the mourning of the dove, and tears that are so innocent as they wrong not Christ, or his work of redeeming and justifying: Of this, *Rom. 7. 24.* Christ, sure, takes not this away. Beleevers lodge

lodge a body of sin in them, as sighing patients and as captives half against their will, at least their renewed will, does contradict this guest, *Rom. 7. 14, 15, 16, 17, 18, &c. 23, 24.* It is sinfull doctrine to say that CHRIST takes away this sense of sin. For 1. this is the very true tendernesse and gracious smitings of heart under any guiltinesse: As *1 Sam. 24. 5. 2 Sam. 24. 10.* Davids heart smote him after he had cut off the lap of *Sauls* garment, and numbred the people. *1 Joh. 3. 20. Job 27. 6.* And in some it is the naturall conscience accusing and challenging after sin is committed; now CHRIST came not to extirpate conscience, nor the power of feeling and discerning the obligation to wrath, that the conscience apprehendeth after sin is committed, nor the legall evill deserving of sin, nor the contrariety between it and the Law. 2. Christ by his death gives repentance and mourning for sin, *Acts 5. 31. Eze. 12. 10, 11.* (3.) Christ commends this, *Jer. 31. 18. I have surely heard Ephraim bemoaning himself. 2 King. 22. 19. Because thine heart was tender — and thou hast wept before me, I have also heard thee, saith the Lord. Luk. 7. 44. She hath washed my feet with tears.* (4.) If Christ by his death should remove this, hee should bring on, by his death, a heart passed feeling, and burnt with a hot iron, which is condemned, *Eph. 4. 19. 1 Tim. 4. 2.* (5.) It speaks a gracelesse rockinesse of heart to sin, and not care for it, *Act. 18. 17, 18. Pro. 30. 20.*

Far lesse would the Lord have us to dream that a Christian is annihilated and melted into God, where they leave off to know, will, desire, feel, act, or do any thing but God is all and all in this life, and that, to the eye of faith, though not to the eye of reason, all sense of sin is destroyed; this is a destroying and overturning of all, of Law, Gospel, of all humble walking with God, and removes all necessity of fearing, hoping, believing, praying, hearing, and changes us over into blocks.

CHRIST
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Gospel
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PART II.

Of the Mediatour of the Covenant.

CHAP. I.

2.  What room or place hath Christ the Mediator in the Covenants?

A.  He hath place in the Covenant of Works as a The room
satisfier for us. 2. As a doer and an obedient of Christ in
fulfiller thereof in all points. And he is Me- both Cove-
diator and Surety of the Covenant of Grace. nants,

2. The first Adam marres all, the second ADAM who makes The first
all things new, mends all. The first Adam was a publick sort of Adam
stirresman, to whom was committed the standing and falling of all marres all,
mankind, and in reference to man, the standing of Heaven, Earth, the second
and Creatures in their perfection, and he spoiled all, put all things ADAM
a-reeling. The second ADAM received in his arms the whole Crea- mends all,
tion that was a-falling for in him all things to stand
fast, Col. 1. 17. And he bears up all by his mighty word, Heb. 1. 3.
He satisfied for our sins, and for our breach of the Covenant of
Works.

2. He is a full doer and fulfiller of the Covenant of Works most
perfectly, by doing. 1 Joh. 3. 7. He who does righteousness is
righteous: As he who suffers for the broken Law, fulfills the Law.
Rom. 8. 7. He that is dead, is freed, justified from sin,
in the obligation of it to punishment. So Paul, vers. 8. If we
be dead with Christ, we believe that we shall live with him. This
dying is to believe that he died for us, at least it excludes not that.
And if we keep the Law, we are not obliged to suffer: for the
law does not oblige man in absolute sense, both to perfect doing
and

How the Law doth oblige to both doing and suffering.

and to perfect suffering copulatively, but to one of them. *But if we be (legally) dead with Christ, (as his death so excellent doth exhaust sin punishment and is a perfect satisfaction therefore) we are freed or justified from sin, not to suffer or satisfy by suffering for it, as Rom. 8. 3. For what the Law could not do, so that it was weak (by accident, not of it self) through the flesh, God sending his own Son in the likeness of sinfull flesh, and for sin condemned sin in the flesh. το αμαρτια το νομ the righteousness of the Law, the passive righteousness in suffering for the breach of the Law, might be fulfilled in us, 2 Cor. 5. 2. And Isai. 53. 5. But he was wounded for our transgressions, &c. — 6. The Lord laid upon him the iniquity of us all. But though some suffer, as the reprobate do, and suffer in this life the beginning of satisfactory judgement, yet are they not loosed from active obedience to the Law as the Law, though they cannot, having once sinned, be under the Law as a Covenant of Justification and life: nor is any flesh under that Covenant now.*

Q. What place hath Christs righteousness here?

The righteousness of Christs person and of his merit.

Ans. *Partus* with some others distinguish between the Righteousness of Christs person, which contains his essentiall Righteousness, as God, the habituall and actuall conformity of the Man Christ, and the perfect holiness of the Man Christ. *Such a High Priest became us, as is holy, harmlesse, &c. Heb. 7. 26. And, The righteousness of his merit, in the satisfaction of his suffering, the satisfaction is the formall cause of our Justification which is counted ours: this latter righteousness is acquired, the former is essentiall.*

Christs active obedience, how it is meritorious for us.

Now the active obedience of Christ falls under a twofold consideration. 1. As the Man Christs perfect conformity to the Law of God, so as man he was obliged to do and suffer all that he did and suffered, even to lay down his life for man. But had he been only man his righteousness had neither been by condignity meritorious, nor yet satisfactory for us. But 2. The whole course of Christs obedience from his birth to the grave, by doing and suffering, is to be considered as the doing and suffering of so excellent a person, his being born, his praying, preaching, dying, coming from a Person God-Man. Now the Law required not praying, preaching of God.

God-man, the blood of God, or the dying of him who was God-Man. And so all these being both so excellent, and then so undue, have respect of satisfaction to God. 2. The active obedience of Christ & all that Christ did and suffered were performed by him in his state of humiliation: In which he was poor, *si vultis*, 2 Cor. 8. 9. for us, so also by the same ground a weeping man, hungry, thirsty, weary for us, made lower then the Angels by the suffering of death, Epist. David Parei, de just. ch. activi & passivi, 186
 Heb. 2. 9. *Humbled by partaking of flesh and blood, because of the children*, Heb. 2. 14. *Emptied himself for us*, Ph. 2. This was, as Pareus well saith, *perpetua quadam passio & pœna peccatorum nostrorum, fuit tota vita Christi*: All these have a respect of punishment and suffering. For since Christ was both a viator and a comprehensor, and such a holy sinlesse person, he ought to have had the actuall possession of the Crown of Glory from the womb, and so should have been free of weeping, hunger, thirst, weariness, groaning, sighing, sadness, persecution, reproaches, &c. all which adhered to all his active holinesse, and therefore in that his actions were satisfactory passions. For satisfaction is defined a voluntary restoring of the equivalent, and as good in the place of what is taken away, and the good restored must be, 1. Undue. *Satisfactio est redditus voluntaria equivalentis, aliquis indebitus, ut alii ex proprio bono & non debito.*
 2. The proper good of the restorer, which agrees to the active and passive obedience of Christ.

Obj. Then Christs very weeping, and praying, being the weeping and praying of God-Man, might have been a perfect satisfaction for our sins; for Christ was God-Man in all his holy actions in the state of humiliation, as in his being crucified, and in his suffering?

Ans. This doth not follow: Because the punishment of the breach of the Law, and not that only, but such a speciall punishment, by dying the first and second death, according to the threatening of the Law. Gen. 2. 17. *In the day that thou eatest thereof shalt surely die*: was required in the Law, and except the threatening of the Law be fulfilled, the Law is not fulfilled: And Paul, Gal. 3. 13. *Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, cursed be every one that hangeth on a tree*. Now Christs suffering the death of the crosse the cursed death is that which makes him under the Law.

No satisfaction could be at all except Christ had died, because all the satisfaction of a surety might in Law have been refused, and the Lord might have eternally punished Adam through his blood, even the forgiveness of sins. Rom. 5.9. Being & all his justified by his blood. 1 Pet. 1.18. Being redeemed by the blood of in a Law-way in their persons, there-fore there was need of a punishment agreed upon between God and the Mediator by a special Covenant, & this punishment must be satisfactory to the Law which required death Gen. 2.17. and so must Christ-God-man die.

Ergo, there is a Law-righteousness in suffering death. So Gal. 4.4. God sent forth his Son made of a woman, made under the Law. For what end? 1. To redeem them that were under the Law, that we might receive the Adoption of sons. How are we redeemed from under the Law? By blood, purchasing to us Justification. Rom. 3.24. Being justified freely by his Grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins past: And redemption from the curse of the Law, and remission is ever ascribed to the blood of Christ dying, Rom. 3.24,25. Ye are bought with a price, *ἀποδοτέον ἀνταποδοτέον*, called a ranfome of Christs blood, *ἀνταποδοτέον*, Matth. 20.28. 1 Tim. 2.6. Eph. 1.1.7. In whom we have redemption in his blood, the forgiveness of sins. Col. 1.14. In whom we have redemption shed Adam through his blood, even the forgiveness of sins. Rom. 5.9. Being & all his justified by his blood. 1 Pet. 1.18. Being redeemed by the blood of in a Law-way in their persons, there-fore there was need of a punishment agreed upon between God and the Mediator by a special Covenant, & this punishment must be satisfactory to the Law which required death Gen. 2.17. and so must Christ-God-man die.

Christ dying, Rom. 3.24,25. Ye are bought with a price, *ἀποδοτέον ἀνταποδοτέον*, called a ranfome of Christs blood, *ἀνταποδοτέον*, Matth. 20.28. 1 Tim. 2.6. Eph. 1.1.7. In whom we have redemption in his blood, the forgiveness of sins. Col. 1.14. In whom we have redemption shed Adam through his blood, even the forgiveness of sins. Rom. 5.9. Being & all his justified by his blood. 1 Pet. 1.18. Being redeemed by the blood of in a Law-way in their persons, there-fore there was need of a punishment agreed upon between God and the Mediator by a special Covenant, & this punishment must be satisfactory to the Law which required death Gen. 2.17. and so must Christ-God-man die.

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The Scripture never speaks of Christs dying, but it speaks of this intrinsecall end, that they should die to sin and live to God, for whom Christ died; now this end is not possible in Pagans who never hear, nor can hear the Gospel, therefore Christ died not for Pagans.

might bring us to God, 1 Pet. 3. 18. The glorifying of God in our bodies, 1 Cor. 6. 19, 20. Redeeming us from our vain conversation, 1 Pet. 1. 18. From this present evil world, Gal. 1. 4. Sanctifying the people, Heb. 13. 12. Heb. 10. 8, 9, 10. All which the Lord must intend in Christs death to Pagans, old and young, to all and every one of mankind to whom the Gospel could not come. And what authority have men to devise a redemption generall, universall, from hell, and not from sin? 2. For life eternall and not for the giving of the Spirit, and for redemption from a vain conversation, and for sanctifying of the people also? 3. A redemption in Christs blood, but no forgiveness of sins in his blood, not any non-imputation of sin, nor reconciliation of the world, 2 Cor. 5. 15, 18? 4. A dying of the just for the unjust, but not to bring them to God; a redeeming of them, but not a redeeming of them out of every Kindred and Tongue, and People and Nation (for these People, Nations, and Tongues, were redeemed by this way, as well as they) and a washing of them in his blood, but no making of them Kings and Priests to God, a dying for all, but no living to him: contrair to 1 Pet. 1. 18. Rev. 5. 9. Rev. 1. 5, 6. 2 Cor. 5. 15? 5. Christs blood did something (and it is not any thing) to make all saveable, to pacifie Justice, satisfie the Law, to merite Heaven; but did nothing to soften the heart, mortifie and sanctifie the will, mind, affections, to remove unbeleef, to renew the mind. But it is sure the Lord had not intended to commit heaven and hell any more to a sanctified will, but mutable and lubrick in Adam, but to commit all to Christ, to a better Covenant, better promises, to a way of free-grace not of nature: Yet these men commit the salvation and damnation of all and every one, to an un-sanctified, corrupt, rebellious will, Gen. 6. 5. Gen. 8. 21. 1 Cor. 2. 14. Job. 6. 44. Job 14. 4. Psal. 51. 5. Jer. 17. 9, 10, &c. (except they say, Pagans and all mankind are regenerated, sanctified, justified) yea to a worse Covenant then that Covenant of Works, to an universall Covenant of Grace. That 1. never came to their ears. 2. By which they are in a worse condition then Adam was, who had the Image of God in his soul, and a full power to stand, and a clearly revealed Covenant: But all mankind for whom Christ is supposed to die, are born heirs of wrath, but they are born first Adam,

These who teach that Christ died for all and every one, and made a Covenant of Grace with all & every one, and sends no more of the Gospel to all & every one, make the way of salvation more impossible under the second, then under the first Adam,

born in more miserie in the bondage of sin, of a blind heart, of a corrupt will, their chains heavier, their furnace hotter in hell, helps fewer. And yet the absolutenesse of Sovereignty under the freedom of the Grace of *Christ*, by this way of *Universalists*, shines no more now, nay not so much now as in *Adams* state, for more is laid upon free-will, and lesse help to heal the will, then was in the Covenant of Works. And if all die in *Adam*, and the *Second Adam* die for all, he must die to loose the works of Satan in all. Now if a weaker course be taken to destroy Sathans kingdom now then in *Adams* state, and all be laid upon a weaker will, *Sathan* is stronger now then before: And if *Christ* do not purchase by his death grace to bow indeclinably the will of all these for whom he dyed, to cause them live to him, die to sin, to make them Kings and Priests to God, &c. but leave their will in a more weak and wicked condition then it was under in the first Covenant, *Sathan* is in this stronger then the second *ADAM*. No more of this here.

It is a question, the Threatning standing, *Gen.* 2. 17. how the active righteousness of *Christ* can be a cause meriting to us life, and satisfying the Law, when there is no suffering for the breach of the Law which expressly required death in the sinner: Nor to say, that it seems too near to make *Christs* dying needlesse, if his active holinesse do the businesse; Nay we cannot so teach.

CHAP. II.

Wherein stands our right to Christ and the satisfaction made for us by Christ: 2. Faith is not the cause of our right, 3. Christs incarnation and dying are not favours merited by Christ. 4. How Adams sin and Christs righteousness are ours.

Our right to *CHRIST* must be considered more accurately then ordinarily it is. Whether it floweth from 1. the merite of *Christ*: Or 2. from the grace of predestination: Or 3. faith in *Christ*.

1. *Conclusion.* Grace is either *objective*, out of us as the free love of God having mercy on whom he will; Or *subjective* merited by *Christ* to us and bestowed upon us.

Part II. The love of the cause of the incarnation of God. 237

As touching our right to God as incarnate. 2. As dying for us. Christ's incarnation; As his satisfaction is made ours, are of diverse considerations. and death cannot be a fruit of the Mediators death. Not if God out of free love sent his Son in the world, Job. 3. 16. and if he, out of free grace that separateth the race of man from Angels, took upon him the nature of man, to wit, of Abraham; and not the nature of Angels, Heb. 2. 16. Then sure by the merits of Christ's death it cannot come that God came in the flesh to save sinners. For the effect cannot but come from the cause; but the cause flowes not from the effect, nor is the effect, to wit, Christ's incarnation and his dying, the cause of that love and free-grace of God which moved God to send his Son in the flesh, but posterior unto, and latter then that love: for because he loved us, he sent his Son in the flesh to die for us.

2. This cannot then be true (Christ by his dying for the Elect, merited and deserved, that God should be made Man for us) for this should be true also (by the blood of Christ, and by the redemption that is in Christ, God sent his Son in the flesh, and the Son took on him our nature, by the blood of the Covenant) nor can this be true (Christ merited by his death, that he should die for us) for so it should be true, that Christ by his blood freed his blood for us: Where as because he loved his Church freely, he gave himself for her. Eph. 5. 25. Who loved me and gave himself for me, Gal. 2. 20. Hence 1. though grace be the cause of grace, as because he of grace ordained us to glory, therefore of grace he calls, and because of free-grace he calls, of free-grace he carries on his work, and gives of grace, perseverance and glory. Yet there is a fountain-grace of election to glory, which hath no cause nor merit, not the merit of Christ for its cause; but is the cause of causes and of Christs merits. As one fire may produce another, but the element of fire was not produced by another element of fire, but by God in creation. And one Vine Tree brings forth another, but the first Vine Tree was created by the Lord only.

2. Concluf. Not have we (to speak accurately) right to Christs satisfaction nor to his righteousness by faith. 1. Because the Lords We have free-grace in laying our sins on Christ, Isa. 53. 6. and his making not properly right to him sin for us, 2 Cor. 5. 21. does rather give the right to his satisfaction. Christs satisfaction. God would have Christ to stand for so many chosen of God by faith.

God upon the Crosse, and for no other. 1 Cor. 1. 30. *Ye are of him through Jesus Christ, who is made wisdom of God, to us wisdom, and righteousness, and sanctification, and redemption.* Nor is there any act of faith interveening by which Christ became our surety and ransome-payer upon the Crosse, and not the surety of others.

2. It is ordinary to our Divines to say, by faith we do apply Christ and his righteousness: but if we speak properly, application is possession and a putting on of Christ and his righteousness. Now title or Law-right to an inheritance, and possession of it, are different natures, and have different causes: but faith gives not law-right to Christ and his righteousness not so much as instrumentally. My receiving with my hand gold, my eating and drinking the flesh and blood of Christ by faith, Joh. 6. 53, 54. &c. doth presuppose some right to that gold: but no man can say that receiving of gold, and eating of bread and putting on of garments, gives a man right to gold, bread or garments. He that possesseth an inheritance hath some right to the inheritance by birth, buying, purchase or gift: the possession in its nature and causes may be unjust, yet it is possession. Nor can it be shown what causative influence, even instrumental faith, hath in our Law-right to Christs satisfaction and righteousness, except it were a meritorious cause of our right by way of instrument, which can hardly be said.

CHRISTS death cannot be applicable to the Reprobate, by faith, except faith be merited to them by that death.

3. We may ask how Christ so died for the Reprobate, as his death is a remedie applicable to them by the ordination of God, so as they shall have life eternall, if they believe. For 1. there is either a *jus* and a Law-right to pardon and life eternall merited by Christs death to the Reprobate, or no such thing is merited. If neither be procured by Christs merite, the Patrons of this way shall say there is no serious offer made to them: yea there is a *jus*, a title to them by to life eternall and remission, which all the reprobate may challenge that death.

Davenantius, *dissert. de morte Christi* pag. 49. *Respectu mortis Christi voluntas Dei aliter est comparata ad omnes & singulos, quam esset absque ea, nam hoc ipso quod Christus passus est in natura humana, sine alio ullo medio interveniente, hoc saltem apud Deum effectum, ut velis cuius homini. (Calvo) credenti & penitenti reconciliari, peccata remittere, vitam eternam conferre, tolle respectum hunc mortis Christi. promissionibus quas non elicit non sibi, nihil solidi aut veri subest. illud certum quodlibet hominem beneficio mortis Christi hoc ius sibi vindicare posse. (Ergo hoc ius est impetratum morte Christi etiam reprobis.)*

lenge.

ledge, even a right to remission and life eternall, so they beleeve. Well then, it is the same right conditional to life and pardon which is purchased to the Elect: yea this must be purchased whether they believe or not. Then there is no more in the kind of the Law-right to Redemption and life eternall and remission of sins purchased to Peter, then to Judas or Cain; And therefore hath Christ bestowed as much tender love in dying for the Reprobate as in dying for his friends. And Christ saith there is no greater love then this, Job. 15. 13. As for the efficacious intention of applying of Christs death to Peter, when as God had no such intention of applying it to Judas, that is an act of eternall predestination, not a fruit of Christs death, and as for the grace of beleeving, it was purchased to all, Reprobate and Elect, only the Lord applyes not his death, and bestowes not the grace of beleeving upon the Reprobate, but for right to faith, to remission, to perseverance, to life eternall, this right must be purchased, but faith it self is never bestowed upon them. But there is a ranfome of blood given for faith, and purchased by CHRISTIS merit: But CHRIST is never called the Head of all men, Elect and Reprobate, *but the Head of the Body the Church*, Eph. 1.22. Col. 1.18. And whereas the Head hath merited faith to the Reprobate, and that absolutely (for a condition is not possible) he should bestow it absolutely, else there is no seriousness in the command of beleeving. And since faith is no meritorious cause of right to remission and life eternall, nor a cause in part, or in whole, of our compleat and actuall reconciliation, it may well be said, that they all are compleatly reconciled, pardoned, justified, washen in Christs blood, when nothing is wanting, that compleats the nature of remission and justification, for faith is only a condition applying, not a cause buying, nor satisfying for us, and no cause giving in part, or in whole, any new right.

3. *Conclus.* Should we, by faith, have right to the promise of a new heart, by beleeving, we should have a new heart before we have a new heart, for none can beleeve savingly any promise, and so neither can he beleeve that promise that God shall give a new heart, untill the habit of faith, which is a speciall part of the new heart, be infused: For actuall faith must flow from habituall

We have
not a new
heart by
beleeving.

faith. Therefore right to that promise must be absolutely purchased by the death of Christ to the elect before they believe.

Quest. How is it that not only, penally, but intrinsically and formally we sinned in *Adam*, and are *inherenter* sinners in him, but we are righteous in Christ only *imputative*, and why should not Christ be named formally the sinner, since he is made by imputation the sinner? As *Adams* sin is ours by imputation, and we formally and inherently are sinners in *Adam*?

Ans. How we sinned in *Adam* is a point of greater difficulty:

Adams sin is ours, not because *Adam* is our father by nature, but because he is our father both by nature and by law. For this first sin the tottering and reeling of the specifick common nature in *Adam* is ours, not because he is our father *per se* by nature (though that be a ground of the imputation also) but because he is such a father by Covenant, and Law, the Law and Covenant of Works being laid in pawnd in his hand. There be three parts of Originall sin: A partaking of the first sin of *Adam*, we all sinned in him, *Rom.* 5.12,14,15. (2.) The want of the Image of God, called the Glory of God, *Rom.* 3.23. (3.) Concupiscence and a bentnesse of nature to sin, *Rom.* 7.7.14,17,18,23,24. As to the first, *Adams* sin is ours really and truly, not so much because it is ours, as because it is imputed to be ours by God, who so contrived the Law of Works, as it should be made with *Adam*, not as a single father, but with *Adam* as a publick person representing all man, and having our common nature as a father both by nature and Law, which came from the meer free-will of God.

Three parts
of original
sin.

The free-
will of God
the ground
of the Lords
Impureing
Adams sin
to us.

1. Who might so have contrived the first Covenant of Works, that sin should only have been *Adams* own sin, not the sin of his posterity. For by no necessity of nature, which is antecedent to the free decree of God, are all mankind *legally* in *Adams* loins, though *naturally* they be.

(2.) But children are as naturally in their nearest fathers loines, as we are all in the loines of *Adam*, and all men are equally of that same specifick nature with their nearest Parents, as with their first Parents: Yet the sins of the nearest Parents, by no necessity, are alwayes charged upon the children, but now all have sinned in *Adam*, *Rom.* 5.12,18.

(3.) Where a sin is inherently and personally, there is no need of imputation, which is a free Act of God, had Christ been inherently

rently and personally the sinner, God needed not make him, or impute our sins to him: as *Isai. 53.6*, *2 Cor. 5. 21.* and if we had been intrinsically sinners in *Adam*, his sin had been ours as intrinsically as it was *Adams*; and as *Adam* was not the first who sinned by imputation, but personally and intrinsically, so neither should *Adams* sin have been our sin by imputation, but intrinsically and personally, now the Scripture saith, *Rom. 5. 19.* By one mans disobedience, many were made sinners, ἀμαρτανολοι κατιστηνεται δι' αὐτοῦ, then they were not intrinsically sinners, before they were made, that is, before they were reputed sinners in *Adam*, or before *Adams* sin was imputed to them: as we are not intrinsically righteous in Christ, before we be justified, and made or reputed righteous in Christ: When therefore our Divines say, wee are as guilty of eating the forbidden fruit, as if our hands were there and our teeth, and we did eat in him, the speech cannot be taken physically, personally (for we were not then born) but morally and legally: but our nature was legally there. But when the Elect does sin, Christ is not said to have been in our loines legally, but he was made sin, he was punished so as if he had been the sinner; though there was in Christ no formall guiltinesse, no *reatus culpa*, but *reatus pænæ*.

The difference between the imputation of *Adams* sin to us, & of the righteousness of Christ to us

But we are deprived of the Image of God, and inclined to all sin, not by imputation, as the young Lion and the young Serpent have not the bloody and the stinging nature of the old Lion and the old Serpent by imputation, but by naturall and intrinsicall inherencie: Now our holie, harmlesse, and undefiled High Priest hath no sin in him by inherencie.

3. A legall satisfaction and paying of a summe, yea more then the debter was owing, can never take away a morally inherent guiltinesse, nor inherently justifie and make innocent the sinner and make him one, who hath never borrowed the money and waisted it, or one who hath never sinned in *Adam*, and who hath never sinned in his own person: Yea the Law of Works standing, as it is most spiritual and holy; It is impossible that he who hath once broken the Law, though he be made inherently most holy, and perfectly sanctified, can be made righteous, which, requires

Christ's imputed righteousness cannot remove inherent sin, or make us such as never sinned,

there shall never be one the least sin committed, and what is done cannot be undone.

2. The suffering of another, as of the Man Christ, may well stand for what we should have suffered, but cannot remove the inherent blot of sin, and remove fundamental guiltiness. The paying a thousand Crowns for him who borrowed five hundred Crowns and spent them on harlotry and drunkenness, may free the debtor from being in Law, lyable to pay the five hundred Crowns, but can never free him from being an unjust borrower, and a profuse waster.

3. The two Covenants of Works and of Grace standing, its impossible that the active obedience of Christ can make us actively and inherently righteous, or restore to us our lost innocency.

CHAP. III.

How Christ suffered for us in our roome and place. 2. He died not for all and every one. 3. How many waies Christ is said to die in our stead. 4. The Lords so dying for all makes not all saveable, nor the Gospel Preachable to all Nations. 5. Christ died in the stead of the Elect.

THe Lord Jesus hath a roome in each Covenant, of Works, and of Grace: In the Covenant of Works as a sufferer for the breach of it. Its said by Learned *Davenantius*, one is said truly *Christi, c. 4* and properly to die for another, who dies to procure his good, though *pag. 48.* the other by his own fault, get no good of his dying for him. But *Ex solâ vi* there is not such a Question as this, whether one may truly and *horum ver-* properly die for another, but whether *Christ* in the sense of the *Christus pro* Holy Ghost died *verè & propriè*, truly and properly, the just for *omnibus* the unjust, to procure good to the unjust, and yet these unjust *mortuus est* may eternally perish and reap no good by *Christ's* dying, through *non potest* their unbelief? 2. Will it not follow that Christ 1. died truly *inferri Chri-* *stus pro o-* *mnibus ita mortuus esse ut absolute decreverit hac sua morte omnium salutem efficaciter & infallibiliter operari: quia satis verè & propriè pro aliquo mori id dicatur qui bono alicuius procurando moritur, quamvis ille alter suo vitio nihil commodi inde percipiat.*

Christ cannot be said to die for all, if these all may eternally perish.

and properly for all, and yet, *non obstante morte Christi*, notwithstanding of the Lords dying, all the world may eternally perish, as say *Arminians* and *Socinians*. 3. It shall follow that the immediate, yet the compleat effect of Christs death is not actually, but possible saving of all. And *Christ* hath *verè & propriè*, truely and properly died for them. Nor 4. is it enough to say that Christ had a speciall intention in dying for the Elect to give them faith, but he had no such intention in dying for the Reprobate. But hence it follows that *Christ* as properly and truely died for the Reprobate as for the Elect, as touching the nature and intention of his dying; and that he offered as sufficient a ransome for the one as for the other, and that is a meer possible ransome, but as concerning the intention to apply effectually, or no effectually intention to apply the death, there's the difference. But 1. we aske for Scripture, where it is said CHRIST dying as dying for the world, had these two contrair intentions. The Scripture saith, *Christ* died to gather his *scattered children*, Joh. 11. 5. *to bring to God*, 1 Pet. 3. 18. *these for whom he died, that they might have life*, Joh. 10. 11. *live to God*, 2 Cor. 5. 15. *die to sin*, 1 Pet. 2. 24. *be redeemed from their vain conversation*, 1 Pet. 1. 18. *be delivered from this present evill world*, Gal. 1. 4. Here is our effectually intention; where is there a place for his dying with no effectually intention to bring any to God? and yet he dyed for all good and evill, to make salvation possible, say they. It is not enough to coyn two intentions in *Christ-God-Man* dying, and give us Scripture for one of them only, and bid us take the other on trust. 2. Nor is it enough to say all these places speak of Christs effectually dying for his Elect only. For 1. it is not truely nor properly said that Christ effectually died for the Elect only, for he effectually died for no man by this way; because he died only to make salvation possible to all, so as they might perish for ever, notwithstanding of his dying for them: So the efficacy of dying is in Christs intention, and application. Now efficacy of intention and efficacy of application are both extrinsecall to his laying down his life. 2. The place, 2 Cor. 5. 15. cannot be expounded by them of only the effect: For it speaks (as they expone it) of *Christ* dying for all *that were dead*, as v. 14. and these they say are Elect and Reprobate.

No Scripture warranteth us to say that *Christ* died for all with one intention to apply his death to the elect, and with another intention to apply no death at all to the reprobate.

Christ sustained not two persons upon the crosse.

Christ was not cut off to put an end to all their transgressions for whom he died, by their way who teach that he died for all without exception.

There is nothing purchased to the most part for who Christ dies, but a pelagian power to apply which power all men have, suppose CHRIST had never died, according to these who teach that CHRIST died for all and every one.

bate. 3. Nothing is said, whether Christ on the Crosse did sustain the person of all for whom he died, Elect and Reprobate, and whether he sustained two persons. (*for he was cut off, but not for himself, Dan. 9. 26.*) one for the Reprobate, another for the Elect. And whether he *finished the transgression, and made an end of sins*, as Daniel saith, 9. 24. that is, of all sins and transgressions, finall unbeleef and all others: For except he did that, *hee cannot finish the transgression, make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness*, to these for whom he died; Except either he bring in half a righteousness, or at least imperfect, and never make an end of some sins and transgressions, because men will not have it so, and set bounds to the infinit sufficiency of Christ: Or because he puts an end of sin, and brings in *everlasting righteousness* conditionally, and is gracious and mercifull as men will, and decrees to show mercy, not upon discriminating rebellion, or upon unbeleef, which separateth a Reprobate from an Elect, if so it seems good to men, and if man *shall have mercy on whom he will, and harden whom he will*, or, which is all one, if man shall have mercy upon himself, because he will, or harden himself, because he will harden himself. Yet may it be disputable to some, whether grace by which one is effectually drawn to Christ, rather then another, be the grace of predestination continued and so before Christs death, or a fruit of Christs death and so after. But it may well be said that every created saving grace is a fruit of Christs death, and that we receive the habit of saving grace out of his fulnesse, and the saving habit infused separateth an Elect from a Reprobate: For it is peculiar to Beleevers and the Elect to be gifted with *one heart*, Ezek. 11. 19. and *a new heart* in the habit, Ezek. 36. 26. and with *the spirit of grace and supplication* to beleeve and mourn, Zech. 12. 10. and the Spirit and blessing that is powred on the thirsty ground, and the seed, *Isai. 44. 3.* And so must we say, that the same habit as actuated by the Lords Spirit, and as it makes one to beleeve, and draws him effectually to the Son, actually and efficaciously, and draws not another, is a fruit of Christs death, but this way must glory be a fruit of the death of Christ, but not habituall saving grace. 2. The death of Christ for all is as common a means of salvation as the

the Preaching of the Gospel: And both must be made effectually by efficacious grace, which is not the fruit of the merit of *Christ*, by this way, and since grace to actually apply the death of *Christ*, is not given to *Pagans* and millions for whom *Christ* died, as these Authors teach, how insufficient must the death of our Lord be? For it leaves faith as impossible to the reprobates as if he had never died for them, for neither habituall nor actuall faith is purchased to them by this death: Only the *Pelagian* application is left to them, which they should have had, suppose *Christ* had never died for them.

How many ways it may be said *Christ* died in our room & stead.

2. It is to be considered, how many wayes *CHRIST* may be said to give himself *advantage* a ranfome for us, or in our place.

1. *Christ* hath sufficiently died for all in their room to redeem them. For, *pro omni*, for men, noteth ever the decree and intention of *Christ* dying for men; but the sufficiency and worth and intrinsecal dignity of *Christ*'s death, depends not upon the decree & intention of God for the worth of the death and the blood of him who is God, *Act. 20. 28. 1 Cor. 2. 8.* and the Lord of Glory is infinite, because of the infinitesse of the person, before and without the decree of God. 2. Nor is it true that *Christ*'s dying for all and every one (which is a dream) makes salvation possible to all, so that the Covenant is Preachable to all upon condition of beleeving, *Act. 10. 43.* To him (*Jesus Anointed* who went about doing good and so was man, *v. 38*) to him (who was slain in our nature, not for all and every man, *v. 39.* to him) whom God raised up the third day, *v. 40.* To him gave all the Prophets witnesse (as it is, *v. 43*) that through his Name, who ever beleeves in him shall have remission of sins.

The sufficiency of *Christ*'s death depends upon the infiniteness of his person, not upon the free decree of God

2. And this would be considered (who so beleeves in *Christ* are justified and saved) how it is universall? It is most true thus: There is a sure connexion between faith and life eternall, and the connexion is decreed of God; or the concatenation of the end and the means, or of the means and the end, faith and salvation. And it is true: whether all beleeve or none at all beleeve, and whether all or none at all be saved, as is this (who soever shall keep the Law perfectly, shall be justified and saved by the works of the Law.) But 1. it makes neither faith nor salvation possible to *Pagans* and

Whether all beleeve and be saved, or none believe or be saved, it is true that who soever believe shall be saved, but the truth of it dependeth not upon *Christ*'s dying for all and for every one.

Reprobates,

Reprobates, nor perfect obedience in doing the Law nor Justification or salvation by the works of the law possible to any living man. But the Question is, whether the connexion of the former be made true by the decree and revealed will of *God* promising life to the beleever, by no means, but only by this, because Christ died for all and every one. And so this should have been false (if all Pagans and Reprobate and Elect beleieve they shall be saved) if Christ had died only for the Elect. This must be proven either by Scripture, or by some solid reason from Scripture; for it saith this, Reprobats can not have life by beleieving in *Christ* crucified for them: except it be true that Christ was crucified for them, but none can be saved by beleieving that Christ died for them, except they also beleieve that Christ rose from the dead, and ascended and interceeds in Heaven for them. Then one might infer this could not be true, but false (if Reprobats beleieve they shall be saved) except Christ have died, risen again, ascended, and interceeds for all Reprobate and Elect. For true and saving faith the only condition of salvation, must lay hold on the Resurrection, Ascension, and Intercession of Christ, as well as on his dying for all. The reason why it cannot be true that Reprobats shall be saved, if they beleieve, except Christ have died for them, is (by this way) they cannot beleieve that *Christ* hath died for their sins, except it be true that he died for their sins: Yea, I answer, they cannot beleieve that *Christ* rose again for their righteousness, except it be true that Christ also rose for the righteousness of the Reprobats; this latter they cannot say.

None are saved by beleieving that *Christ* died for them, except they also beleieve that *Christ* rose also, ascended, & interceded forth.

It is said by Christs dying for all, God hath now a conditionall will of saving all and every one, Elect and Reprobate, if they shall beleieve, which conditionall will was not in God, before Christs dying for all. Yea without Christs dying for all, salvation upon condition of beleieving had been impossible. But not to say that it is unworthy of the Holy Lord, that new wills and new decrees should arise in him, upon any thing that falls out in time, such as the crucifying of the Lord Jesus. Such Doctrine we condemn in *Vorstius*, and in *Arminians*, as is well observed by D. *Twisse*, such a decree as this, that God should say (*I decree, will, and intend remission and life purchased by the death of Christ, to all Pagans*

gans that never hear the Gospel, to all Reprobats, so they shall be-
 lieve in Christ: And yet I never decree they shall beleeve nor
 have grace to beleeve) faith no more then there is a connexion be-
 tween faith as the condition, and remission and life eternall as the
 thing promised; as when God had decreed that *Jerusalem* should
 be burnt, and deny grace to obey; Yet saith *Jeremiah* from the
 Lord, *Jer. 38. 17.* *If thou wilt assuredly go forth to the King of*
Babylons Princes, then thy soul shall live, and this City shall not
be burnt with fire, and thou shalt live and thine house. And the
 Lord says to *Cain*, *Gen. 4. 7.* *If thou dost well (and shall saving-*
ly beleeve as Abel) thou shalt be accepted. Then was that con-
 nexion decreed of God, it containing a most just condition of life,
 and a condition to which *Zedekiah* and *Cain* were oblidge, but
 that the death of Christ made the Lord to intend and decree condi-
 tionally and in any terms either acception to life or remission to
Cain, as the end, and well doing as the means, or intended to pur-
 chase the grace either of the one or the other, is not warranted
 by Scripture, for both the one and the other, are the fruits of the
 merits of Christ; Show 1. how God can will and decree such a thing
 to the Reprobate: for its as if a father would say, I purpose to sell
 such a plot of ground to my son, so he pay me an hundreth Crowns,
 When 1. the son, by no possiblity, hath, or can have the hun-
 dreth Crowns, but only from his father. 2. When the father of his
 free pleasure hath decreed never to give him the hundreth Crowns
 or the plot of ground. 2. Show how faith is made possible by *Christs*
 death, when it is not purchased to the reprobate by *Christs* death, it
 is not surely made physically possible by *Christs* death, if it be said
 that it is made possible *mōrally, rationally, and objectively* to them,
 because there cannot be an offer of life made to Reprobates and to
 all, upon condition of faith, except *Christ* have died for the Re-
 probate, that is denyed, and never proven: If one should come
 (say they) to the Antipods or to such as never heard of Christ, and
 Preach the Gospel, he should not, before he Preach, look for any
 new establishing of the conditionall Covenant (who ever beleeves
 in Christ shall be justified and saved) but should take it as granted,
 it was made with them before; therefore by *Christs* death the Go-
 spel of it self is Preachable and may be Preached to all Nations,

God hath
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 CHRISTS
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quovis seculo, in any age, as it was to Job. *Ans.* If any come to the *Antipods* and any Nation that never heard of Christ, having the gift of Tongues, and Preach to such, or by his own industrie

One that acquire the gift of such Tongues, and by the strong hand of providence Preach the conditionall Covenant, these providences should be a command, and the setting up of a shining torch there should prove these people (as to the elect among them) in Gods minde were a Covenanted people no lesse then the Church of *Samaria*. And there were no need to expect a new establishing of the conditionall Gospel-Covenant: But how is that proven to be from this, because God sent his Son to die for all and every one of these *Antipods*, and made the Gospel-Covenant with all and every one of them before: the Authors shall be ebbe of Scripture here. And if these *Antipods* should, all and every one, refuse the Gospel and kill the Preacher, and never one either receive the Gospel, or propagate to any that may receive it; Then such an Apostolick mission is not in Scripture, and the lawfulness of that mans call to me is to be questioned: and I should judge, his own Spirit, not God sent him. Nor is this true, *that the Gospel is and was Preachable, and of it self, may be preached to any age.* *Job* lived before the giving of the Law, and *Melchisedeck*, and they had the call of God to Preach to them to whom they Preached.

The Gospel is not preachable to all and every Nation, at all and every age & difference of time.

2. It shall be denied that *Jonah* had sinned, if he had not preached to *Nineveh*, except God had expressly commanded him to preach to *Nineveh*, otherwise it had been the sin of Godly Prophets who lived with him in the time of *Joash* King of *Judah*, 2 King. 14. 25. and they had been guilty, as *Jonah* in not Preaching to *Nineveh*. Yea all the Ministers and Apostles, and Prophets had sinned in not Prophecying to the *Phylistins*, *Syrians*, *Persians*, *Bythinia*, *Samaria*; whereas the Apostles, *Matth.* 10. 5. *Act.* 16. 6. were forbidden to Preach the Gospel to the *Gentiles*, to *Asia*: and it were strange to say *Ezekiel* sinned in not preaching to a people of an unknown Language, whereas the Lord expressly says he sent him not unto them, *Ezek.* 3. 5, 6. and that, *Rom.* 10. 15. *How shall they Preach, except they be sent?* is meant of the Apostles, and of all lawfull Pastors. And there may be running and no sending of God to Nations, *Jer.* 23. 21. and *Psal.* 147. 19, 20. when he denies, he declared his judgements and his statutes to any Nation, by sent

Prophets, as he did to *Jacob*, if the Gospel then was of it self Preachable to all Nations. Prophets unsent might have Preached these same judgements to other Nations, that were Preached to *Jacob*, though not sent of God. But that place, *Psal.* 147. and diverse others would say he choised only *Israel* as his Covenanted people: As *Dent.* 7. 7, 8, 9. *Dent.* 10. 12, 13, 14, 15. *Exod.* 20. 1, 2. *Psal.* 78. 5, 6. *Amos* 3. 1, 2. *Dent.* 27. 1, 2. to them only he revealed the Covenant of Grace, then was it not a Covenant of its own nature that might at any age, be Preached to all Nations. But what is then revealed in these decrees? (if the Reprobate beleeve, they shall be saved) Ans. Not Gods intention conditionall or absolute to save them, or to give them faith or grace merited by *Christ*s death, to beleeve, for then some good-will and love of election, the Lord should bear toward the election of such, and should desire all the Reprobate to be saved, so they would believe, and yet by this way, no more is there grace purchased to them, by *Christ*, to beleeve, then there is grace purchased to them to performe obedience to the Law: Now the *Authors* will not say that by *Christ*s dying for all, there is a conditionall will in *Christ*, or in the Father, to give life to all who perfectly keep the Law: for this conditionall will or means and end, was in *God* before, and suppose *Christ* had never died for sinners. 2. This would say that the Reprobate were to beleeve that *Christ* died to save them, having purchased life to them, and to believe that he died not to save them all for whom he died, because they are not to believe he died to purchase faith by his death, or grace to beleeve, without which salvation is impossible: it cannot be said that *God* absolutely intended to save them, whether they beleeve or not, even while as there is such a decree in *God*, because he hath decreed both the end and the means, to wit, having ordained for them salvation, and having ordained for them faith; nor is there any such decree in *God*, toward any but the Elect only, therefore this conditionall decree (if all and every one beleeve, all and every one shall be saved) can infer no love of *God* through *Christ* to the persons of all and every one to have them saved, more then this can infer a love of saving all and every one, to be in *God* or to have been in the Lord, before the fall of *Angels*, and men (if all and every one of sons.

The conditionall promise either of life to all that shall keep the Law, or of salvation to all that beleeve in *Christ* can inferre no intention or good-will toward their persons.

Angels and men shall perfectly, without sin to the end, keep the Law, then all Angels, all men Elect and Reprobate shall be saved eternally.) Now no man sound in judgement, can say this conditionall can infer that God had a good will to save some Angels, not to save others: More then this (if all and every man beleve in Christ they shall be saved) can infer that God hath a good-will to save Reprobate men, and not fallen Angels. In a word, no simple conditionall propositions can infer the desire or good will of God to the persons of men or to have the things done, except God effectually work the condition: As this (*if all fulfill the Law perfectly, men and Angels, and all men shall be saved by the Law*) cannot infer that God hath a good will to the persons of all Angels and all men to justifie and save them all, without exception, by the works of the Law; the contrair whereof he decreed. For this connex proposition may stand true with the salvation of all Angels, of all men, of no Angels, or no men, according as the Lord shall be pleased of his good pleasure and free grace to work, or not to work the condition of moving the will of Angels and men to keep the Law. And therefore these connexions *nihil ponunt absoluti*, they place nothing absolutely to persons, but only to things, to wit, 1. that it is the duetie and obligation of all Angels and men to perform absolute obedience to the Law, as they would be justified and saved by the Law, and its the duty of all men in the Visible Church to beleve in Christ. if they would be justified and saved in Christ. 2. That there is a wise connexion between means and end, obedience legall and life, faith and life, according to the approving will of God, and yet neither means nor end may ever come to passe or fall out, and neither means nor end may ever be decreed of God to fall out: Yea God may decree absolutely that none of the extreames shall exist as God decrees (*if Zedekiah shall yeeld to the King of Babylon, Jerusalem shall not be burnt*) and yet according to his decree or will of purpose the Lord hath decreed that the yeelding of Zedekiah, and the safety of the idolatrous Cite should not come to passe, but the contrair. So God decrees, if Judas repent and beleve, he shall be saved according to the will of precept, and yet according to the Lords will of purpose, neither did the Lord decree or intend the repenting and saving beleeving of

Conditionall promises place nothing absolutely in persons but only the connexion of things, means & end, work, & reward,

of *Judas* nor was grace to beleeve and repent purchased by the death of *Christ* to *Judas* (by these Authors) though they boast of the amplitude of *Christs* death, nor did the Lord by that will of purpose ever decree or intend the salvation of *Judas*.

Therefore, 3. this, *that the death of Christ is of its own nature preachable to all Nations, in every age*, is not true: For the phrase is neither in Scripture, in Old or New Testament, nor is the thing it self in Scripture: For the meaning is, either God may send Apostles in any age to all the Nations of the world, to Preach: If that be, by his extraordinary power, he may save all the damned, that way. That Preachableness is not the object of our faith: Nor is that Preachableness a fruit of *Christs* dying for all. If it be meant that God by his ordinary power may send Apostles in any age to all Nations: How is that to be said? Except we say God hath decreed in his will of purpose to send Preachers to all; That cannot be, except his decree be disappointed. Or 3. If it be his command and revealed will that the Gospel be Preached to all Nations, every age, they grievously sin, who Preach not the Gospel to the *Brasilians* and *Antipods*, whether they can speak in their Language or not. And if the Doctrine of the Covenant of its own nature may so be Preached to all Nations, without exception, in every difference of time, then must all the Nations of the earth, in all differences of time, be in a capacity to be a Covenanted people of God, the Church of *Christ*, the Vineyard of the Lord, his inheritance, the Spouse of *Christ*, his Body, his Called, and Chosen flock. For to have the Doctrine of the Covenant fixedly Preached to a Nation, and *Christ* offered to them, is to be the planted Vineyard of the Lord, for to Preach to *Macedonia*, fixedly, they willingly hearing, is indeed the Lords entering in Covenant with *Macedonia*, and his choosing them to be his confederate people, and the Lords planting a Vineyard, and building a Wine-press in it, and setting up a Ministry therein; and therefore the Lord was not in Covenant with them before. Indeed to Preach the Word simply to scoffers who reject it, and that occasionally in the passing, so as there is no sort of accepting of the Covenant nor any fixed Ministry there, is not a renewing of the Covenant with them, nor does it presuppose a Covenant before made with them.

If the Gospel of it self were Preachable at all times to all Nations, it were the sin of the Prophets not to Preach to all Nations, whether they can speak with all Tongues or no. And all Nations should be in a capacity at all times to be the Church of *Christ*, and all Nations should be Churches in Covenant with God in *Christ*.

is against the wisdom of God, that 1. there should be such a band of love the greatest love that ever was, *Joh. 15. 13.* lying upon all mankind, *Brasilians, Americans*, binding them to thankfull Gospel-obedience that Christ died for them, yet this obligation of the greatest love is neither written in their heart, as the Law of nature, nor is it ever revealed to them that they are under so much love by Covenant. 2. How can the Lord say I choosed you, O Israel, among all the people of the earth, and entred in Covenant with you and your seed only. For 1. there is no need of a new establishing of the conditionall Gospel-Covenant, for it was established with Israel, and with all the world before he choosed or called them. 2. He cannot be said to enter in Covenant with them only. For all the world ever was thus Covenanted with God. 3. All the world must be an invisible Covenanted Church, and the fit matter to be a Church. For the Evangel may be Preached *est de se annunciabile*, not to stones and to rocks, but to all Nations, *quovis seculo*. 4. Since the Preaching of the Gospel to some Nations, and not to others, is an act of the Sovereign pleasure, yea and of the free grace of God to such as this Sun-light graciously doth visit, by this way, the sinfull neglect of such as refuse to Preach shall be the cause of the perishing of the elect, a dream.

Its false
that Christ
so died for
us, that is,
in our
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fulfilled
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med all a-
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dience &
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dying, that
God can
require of
us.

2. CHRIST may be said to die for us, as if we had substituted him in our place, in so rigid a sense, as if he had been made our surety to fulfill both the preceptive and active, and also the satisfying and suffering part of the Law in our room. This may please *Antinomians*, but a doubt it is, if it stand with the truth: For then what ever we, yea all mortall men be (for Christ died for them all, as many teach) most wicked, yet Christs active and surety and cautionary righteousness should be ours, and though we should never beleve, yet Christ who fulfilled the Law and preceptive as well as the threatning part, must have beleved for all that he died for, and what need we then in our persons either beleve or repent? Its true, we need not perform any active obedience, as a part of active fulfilling of that Covenant of Works, which either must have all, or no obedience. If it be said that *alio titulo*, upon another account of thankfulness to our ransom-prayer we owe active obedience: Yet all that CHRIST died for,

both

both actively and passively must be perfectly righteous and justified, having payed the most perfect active and passive obedience that the Law required, though we never beleeye, and Christ must have payed the active part of justifying faith for us. And why, but we should be formally justified in him without faith also? As also, God, not we, laid our sins upon Christ, *Isai. 53.6. 2 Cor. 5. 21.* and therefore we did commisionate and substitute Christ to die in our room.

Socinus, Crellius, the *Raccovian Catechism*, *Arminius*, contend that Christ died for all *finaliter*, for to procure good and salvation to all, so they beleeye, and yet through their own fault, they may haply never be saved: not that he satisfied for us, but they may haply never be saved: not that he satisfied for us, but died for example as a Martyr (say *Socinians*) as *Paul* suffered for the Church, so as we, beleaving in Christ as in the only chief Martyr and witness, who as the only Author declared the Gospel, not as a sufferer and ransom-payer who redeemed us from the Law, are saved. And as *Arminians*, he died for our good, not that he died in our room and stead, so as the sins of the Elect were actually taken off them and translated upon Christ, so as we are actually freed from the punishment of sin, as if we had substituted a Saviour our selves, and payed our debt our selves to God; and so according to the rigour of Justice, we might crave by the Law of buying and selling deliverance from punishment, and life eternal from God. But this way they will not have Christ to die in the place and room of any, but only for their good, so as they may die eternally themselves for whom Christ died. Hence 1. It follows that Christ died for them but gave no ranome of blood for them for whom he died. 2. *Arminians* will not have the sins and punishment satisfactory to justice (for of such punishment we speak) actually upon Christ, and translated off the sinner and laid

How *Socinians* will have Christ

to die for us.

Socinus, de Servatore.

l. 2. c. 8. di-

ctio (pro)

causam fina-

lem notat.

Ioan Crel-

lius, advers.

Grotium,

par. 1. c. 5.

Cateche.

Raccovie.

c. 8. pag.

183, 184.

Loco & vi-

ce peccato-

rum nostro-

rum mortu-

um esse, ni-

hil delutina

qui dat &

pendit &

res pro ca-

pis in fuga,

aut loco fuga

it pendit.

Jac. Armin. Antiper edit. Berziane pag. 676. Quod si statuamus talem mediocritatis ratio-
nem — ut omnium electorum peccata actu ab ipsis ablata & in Christum translata sint, qui pæ-
nam pro illis passus, illos actu ipso a pænis liberaverit, tum obedientia ab illis postulata fuerit, qui
illam prestitit, & vitam æternam illa præstatione non sibi, sed illis meruerit, non secus quam si ipsi
Mediatorem nostro loco constituissemus & per eum DEO solvissemus debita nostra, jam simul statu-
endum est secundum ipsum justitiæ DEI & legis rigorem electis deberi & immunitatem a peccatis
& vitam æternam, eosque ista bona à DEO postulare jure solutionis & emptionis, absque eo ut De-
us postulare ullo jure fidem in Christum & conversionem ad Deum possit.

upon

upon *Christ* and beleivers actually freed from satisfactory punishment: So that both beleivers and *Christ* must actually bear the satisfactory punishment. Which indeed makes beleivers half-redeemers with *Christ*: against which we disputed before.

3. *Arminians* denies that we payed our debts to God, in *Christ* paying them for us. So that the broken man cannot be said to have satisfied the debt in, and through the surety who satisfied for him, which in all Law is unjust. And since *Arminians* denies that we payed to Justice a ransom for sin, because our Surety *Christ* payed for us, he must deny that *Christ* was wounded for our transgressions, and bruised for our iniquities, or that the chastisement of our peace was upon him: Contrair to *Isai.* 53. 5. because we made him not our Mediatour and Surety, but God made him Mediatour, and laid our iniquities upon him, *Isai.* 53. 6. But it is accidentall in Law that the debtor substitute the surety, or request him to take the place of surety upon him. But he is a reall and a most legall surety who not requested, of free grace becomes surety and pays the very same summe *in specie*, in kind, that the debtor ought to pay; this reason does prove he is both a surety and a gracious surety. As a Kings son who comes in and layes down his head for a malefactor, truly and really dyeth and layeth down his life in the room and place of that malefactor, though there was no Covenant nor paction between him and the Kings son, though neither the malefactor, nor any friend in his name did request the Prince to become surety and die for him. *Reuben* offers his two sons to *Jacob* as pawnds to be slain, if he should not bring home *Benjamin* safe to the father: And had *Jacob* accepted of the offer, *Reubens* two sons who knew not of the bargain, had been sureties for *Benjamin*, *Gen.* 42. 37. and *Judah* might have been Law-surety for *Benjamin* to *Jacob*, though *Benjamin* requested him not to take any such place. The Lord the Creditour and *Christ* the Cautioner did strike hands together: *Christ* put himself in our room, as an hostage, pledge and surety to die for us, and payed the first and second death, the summe that we was owing, according to a paction between the Lord and *Christ*, and we requested not *Christ* to be surety, only by beleiving, we thank him, and subscribe and say Amen to what is done. But in Law we payed, in regard the same

One may in Law, be a real and true satisfying surety for another, though the debtor neither request, nor Covenant with him to undertake, yea though he know no thing of the sureties willingness to undertake, and so *Christ* is our surety.

nature

nature that suffered was ours, and accepted as ours. But *Arminians* clearly refuse that *Christ* shall be an hostage and surety for us, because the offended party of his own furnished not one that died for him; and so he strikes at the root of a reall sacrifice that is satisfactory to God, because one and the same cannot be both satisfied, and, *de suo*, of his own, furnish a satisfying surety. For so as his own, *Socinus* saith, one cannot be both a satisfier and a person satisfied, and this is no satisfaction at all, saith *Socinus*. (4.) Our beleeving cannot effectuate this, that *Christ* hath actually born the satisfactory punishment due to us. *Arminius* saith that *Christ* hath not, *actu ipso*, actually born that punishment: he must say he hath born it only potentially, *potentiâ*. Then its like when we beleeve, he bears that punishment compleatly, but he cannot die nor suffer, but once; only he must mean that *Christ* did actually bear our sins, but the satisfactory punishment is not accepted as suffered in our name. But our beleeving hindereth not, but he hath *in genere causa moralis & meritoria*, really as a meriting cause deserved that God in justice cannot exact from us that same satisfactory punishment that *Christ* hath suffered for our sins, & its impossible that our faith can adde any meritorious power to *Christs* death: & therefore though not in our selves and *physically*, yet really, *morally*, *legally* in *Christ*, deliverance from satisfactory punishment is due to us, we being in *Christ* legally, and life eternall is due to us, being in *Christ* according to the rigour of justice, and *injuria irrogata Christo spon-sori foret*, wrong should be done to *Christ*, and commutative justice, by which, *ex condigno*, by condignitie, he hath bought freedom from hell, and right to heaven, to these he died for, if we should suffer eternall wrath, in our persons, whether we beleeve or beleeve not; for beleeving is no part of the meriting cause of the satisfying ran-some. Yea *Christ* by right of buying and selling, and we in *Christ* our surety may claime freedom from the second death, and right to everlasting life, so as God should fail against commutative justice against *Christ*, and break (with reverence and humble submission to his Glorious Majesty be it spoken) Covenant to *Christ*, and he should buy with a price more then enough, his seed, and not get his wages, if these he died for, die the second death, and come short of glory eternall, if the Lord say to *Christ*, I pro-

Arminius
sides with
Socinus.

How wee
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CHRISTS
dying, so
that we ca-
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eternally
in hell, if
CHRIST
suffered for
us on the
Cross:
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Divine ju-
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Christ dies
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of Cove-
nant be-
tween the
Lord and
Christ.

God de-
mands not
of us faith
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tance, by
necessity of
divine ju-
stice, for so
he should
fall against
justice
(with all
glory to
him be it
spoken) if
he should
exact this
from us.

Christ died
not for our
good only,
but also in
our stead.

mise to thee a seed, that they shall be delivered from the second death, and have life eternall, providing thou shalt give me a price abundantly sufficient to buy these, to wit, the life and blood of God-Man, and offer thy self a sacrifice upon the Crosse to offend Justice. If CHRIST shall do this and pay the ransom, and Christ get no wages, no saved seed, but they perish through the want of faith only: either must faith be a part of the ransom, which none can say, or then the Lord shall not keep Covenant to Christ. (5.) When *Arminius* saith that the Lord can, *nullo jure*, by no Law, nor Justice crave of us faith and conversion to God, if we have payed our debts, by rigour of justice exactly to God in Christ who legally in our stead and place payed for us, he supposes plainly that God requires faith and obedience of us as a part of recompence made to offended Justice. And *Arminius*

saith, that *Christs righteousness is ours, not as performed by him, but as imputed to us by faith*: So that faith comes in as a collateral price payed for us or a part of the price, the very act and work of beleeving being counted ours, and our righteousness before God: Yea but God by no necessity of hurt Justice craves faith and repentance from us.

That CHRIST died not for our good only, but in our stead is proven, 1. Because *Christ* in some other more legall way died for us then for Angels, for he died for their good, that he might be made the Head of Angels, *Col. 2. 10. Phil. 2. 7, 8, 9, 10, 11. Rom. 10. 9, 11.* and he died for the good of the whole Creation that he might make all things new, and restore the creatures to their perfection, which by the sin of man they had lost, *Rom. 8. 20, 21, 22, 23. Acts 3. 21. Rev. 21. 5.* but he died not as suffering punishment due to the Angels, and the work of Creation in their stead, as wounded for their transgressions, as he died for our transgressions, *Isa. 53. For the transgressions of us all, Elect and Reprobate as they say, exponing that all, Isa. 53. 6. of all and every one of mankind, were upon him.*

2. We deny not, but there be considerable differences between *Christs* dying, and the punishment of the Elect which they were to suffer. As,

1. Ours should have been eternall, because we could never out-

out-satisfie. But the sufferings of *Christ*, because of the dignity of his person *God-Man*, were perfectly satisfactory in a short time.

There be considerable differences between

2. He could not suffer the same pain in number, that we should have suffered, for one and the same accident cannot be in different subjects, nor is the surety to pay the very same summe *numero*, that the debtor borrowed.

Christ's punishment and that punishment which was due to us eternally.

3. The Lord could not but have punished the Elect with hating & aversion of mind, they being intrinsically and inherently sinners. He punished *Christ*, who was not inherently, but only by imputation the sinner, with no hatred at all, but with anger and desire of shewing and exercising revenging justice, but still loving him dearly, as his only Son. But upon this account, *Christ* must stand in our room, and because of the five-fold oneness and Law-identity and sameness. For,

1. Though physically the surety and the debtor be two different men, yet in Law they are one and the same person, and one and the same legall party, and the same object of justice. Whoso pursues in Law the surety, does also pursue the debtor.

A fivefold onenes & law identity & sameness between *Christ* the surety, and sinners for whom he satisfied.

2. The debt and summe is one, not two debts, nor two ransoms, nor two punishments, nor two lives to losse, but one.

3. It is one and the same solution and satisfaction, there can not in Law-justice, come another reckoning, dying, and payment making after the surety hath payed.

4. There is one and the same acceptation upon the creditor his part, if he accept of satisfaction in the payment made by the surety, he cannot but legally accept of the debtor, and cannot pursue him in Law, but must look upon him as no debtor. To justify him is another thing: It being a forinsecall transient declaration of his righteousness who beleeves. I speak here of an acceptation of satisfaction to hurt justice revenging sin, not of an acceptation of obedience.

5. Its one and the same legall effect, *Christ* justified in the Spirit, and risen again, 1 *Tim* 3.16. and we in him as in the meritorious cause are legally justified. Hence he who suffered the same satisfactory punishment, for the same sinnes committed by us, which in Law we ought to have suffered eternally.

Scripture
and argu-
ments fro
Scripture
prove that
Christ died
in our room
and stead

2. He suffered and died for us in our stead and place, especially when the Creditor counts these sufferings, as if we had suffered: So Paul, 2 Cor. 5. 14. *If one be dead for all, then were all dead.* And the *Messiah* was cut off and died not for himself, Dan. 9. 26. *He did no violence, neither was guile found in his mouth,* Isa. 53. 9. Joh. 8. 46. Heb. 7. 26. *But he was wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed,* Isa. 53. 5. 1 Pet. 2. 23, 24, 25. *He was delivered for our offences, The Lord laid on him the iniquity of us all. He was cut out of the land of the living, for the transgression of my people was he plained,* Isa. 53. 8. *He bare on his body our sins on the tree.*

3. He who being made under the Law, payed that Law-debt of satisfaction, which the Elect in their persons should have payed, and thereby freed them from the Law-debt of satisfaction: He sustained the person of the Elect in his suffering. But *Christ* being made under the Law, payed that Law-debt of satisfaction, which the Elect in their persons should have payed. The proposition is out of doubt, none denies the Minor, but that we should have died eternally in our persons, if *Christ* had not died for us.

4. He who of purpose took on him our nature, the nature and seed of *Abraham*, and the legall condition of a surety to suffer for us, he stood in our person and room in suffering for us. But *Christ* took on him our nature, which is common to beleiving Jews, and to such also who are casten off of God, Rom. 9. 3, 4. but not as common to them, but as the seed of *Abraham*, Heb. 2. 16.

If Christ
was made
the curse
that was
due in law
to us, that
blessing not
due to us
might coe
upon us
then he
suffered in
our place.

And 5. Gal. 3. 10. *For as many as are of the works of the Law, are under the curse, for it is written, cursed is every one who continueth not in all things which are written in the book of the Law to do them.* 13. *Christ hath redeemed us from the Law, being made a curse for us* — not to reconcile all and every one to himself, or to obtain a potentiall and far off power of salvation. But, ver. 14. *That the blessing of Abraham might come on the Gentiles through Iesus Christ, that we might receive the promise of the spirit through faith.* Not that we might beleive or not beleive, if we would, that is not the blessing of *Abraham*, Act. 11. 18. Act. 15. 8, 9. Act. 5. 31. Ph. 1. 29. and for his great love he died for us, the just for the unjust, to bring us to God. 6. And

6. And it is thus confirmed, Christ in dying is not looked on as a man; Nor 2. simply as a single man dying; Nor 3. as a publick Martyr or witness that all, or none at all, if they so will, may get good of him, but by speciall paction, if he shall lay down his life, and work his work, and suffer for our sins, that which we should have suffered, he shall receive his wages and see his seed.

7. As also none who dies as a surety or pays as a surety, but he bears the person of such as he pays for, who ever gives a rancome for another by way of payment, and whosoever as a Priest offers a sacrifice for another, he represents the person offended for whom he offers, so does the Advocate act the person of the Client, the intercessour his person for whom he interceeds.

8. The phrase to die for another as a ranſoner ſignifies to die in the ſtead and perſon of another. *Demosthenes, orat.* ὑπὲρ κλεισιφῶν in lieu of Ktesiphon. For Archias, for Marcellus, he pleads, it is in Law as if Archias, as if Marcellus, or as if the parties for which Cicero, and Demosthenes do plead, were in persons pleading themselves. Its true, *Isocrates* hath ὑπὲρ for in Marcellus. bonum for the favour and good of any: And (for) ὑπὲρ notes also to do or die for the good and profit of others, *Col. 1.24.* I rejoice in my sufferings for you, that I may fill up the remnant of the sufferings of Christ for his body. But if it cannot be denied, but for Christ to die for his body is somewhat more then for Paul or any Martyr to die for the body, then sure Christs dying for his Church (as the more doth include the lesse) notes Christs dying for the good of his Church, and somewhat more then for the Churches profit: any may see *Stephanus* his *Treſaurus*.

Isoerates, ὑπερ τῶν ἐχθρῶν ἢ σφῶν αὐτῶν ὁ μείνον βαλέουσ μοι. Col. i. 24. ὑπερ
 ἡμῶν. ὑπερ τῆς συμμάχου αὐτοῦ. Homer. Iliad ε. πρέξεν ὁ ἀντιφρασθαι. Thrice
 for one slain. ὅλλοι ἰσθ. φίλον ἀντὶ βασιλέως ζῆσειν. Rex. ἀντὶ πολλῶν λαῶν. Il. i.

ἵνα (For) is often the same with αὐτί, Paul, Rom. 9. I would Rom 9:3.
 wish to be separated from Christ, for my brethren; that was not ἵνα τὸν
 that they might be saved or not, it were contrair to his prayer. ἀφελῶν
 2 Cor. 5. 15. If Christ died for all, then all were dead. The bread ἵνα τὸν ἀπέ-
 is my flesh which I will give for the life of the world. The good δαῖτα.
 Shepheard gives his life for his sheep. I lay down my life for my Joh. 6 51
 sheep. Greater love then this hath no man, that a man should give ἵνα τὸν σω-
 his ζῆναι.

254 That Christ died in our stead, is proven frō the phrase PART.II.

his life for his friends. It is expedient that one die for the people,

Joh. 11. Christ hath died for the ungodly, Rom. 5. in their stead.
 Joh. 10. 11. For the just, ver. 7. ἀντὶ for noteth most frequently vice, loco,
 τῶν ἐν τῷ ἁμαρτωλίῳ in the place and stead: As also, 2 Sam. 18. 33. Would God
 I had died for thee, Absalom. The LXX. the Syriack version,
 Joh. 15. 13 and the Chalde paraphrase, in thy stead, I would I had died, and
 τῶν φίλων σου thou remained alive. Gen. 22. 13. A sacrifice for Isaac, in stead of
 φιλῶν σου Isaac, Gen. 44. 33. I shall remain pledge (saith Reuben) for
 Joh. 11. 50. the lad, ὡς ἂν in pound for the lad. Num. 3. 12. I have ta-
 κεν τοὺς Λευίτας for all the first born, in stead of the first born. So
 ΛXX. ἀντὶ πάντων τοῦ πρώτου γένους.

Rom. 5. 6 2. When a ranfome is given for another in point of justice, Mar.
 τῶν ἀσθενούντων. 10. 45. Christ gives his life a ranfome for many, Matth. 20. 28.
 v. 7. δικάσει. He came to give his (dear precious) life a ranfome in stead of
 many, 1 Tim. 2. 6. ἀντὶ πάντων, a counter ranfome for all. Matth.

LXX. ἀντὶ τοῦ 5. 38. Eye for eye, tooth for tooth. Exod. 21. 24. 23. Thou shalt
 give life for life. Give that peece of money for thee and me, Mat.

2 Sam. 18. 17. Isa 43. 4. I will give men for thee, and people for thy life.
 Syria. versio 3. It is used thus, when a man is given in place of another, Pro.
 Quis dabit 11. 8. The righteous is delivered out of trouble, and the wicked co-
 me mori meth in his stead. Job 34. 24. and he makes others to stand in their
 loco tui place, Heb. as before, Psal. 45. 16. in stead of fathers shall be sons.
 Chalde. Pa- Job 16. 4. Oh! if your soul were in my souls stead.

raph. Vel- 4. It is when the son comes in the room and stead of the father,
 lem quod or one kills another, which is a sad exchanging of one person for a-
 mortuus nother, and though the following King does not act in the person,
 esset, & tu or by the nāe & authority of him who went before, yet there is one
 manifestes person changed, and another raigns in his place and room. 1 Chron.
 hodie fili 14. 1. Abijah slept, and Asa his son raigned in his stead. LXX.
 mi. Ge. 22. 14. 1. Abijah slept, and Asa his son raigned in his stead. LXX.

LXX. ἀντὶ τοῦ 14. 1. Abijah slept, and Asa his son raigned in his stead. LXX.
 ἀντὶ τοῦ 14. 1. Abijah slept, and Asa his son raigned in his stead. LXX.
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Gen. 44. LXX. ἀντὶ τοῦ πατρὸς. Mar. 10. ἵνα ἀντὶ πάντων. Mar. 10. 28. ἵνα ἀντὶ
 τῶν ψυχῶν ἀντὶ πάντων ἀντὶ πάντων ὁφθαλμοὺς ἀντὶ ὁφθαλμοῦ καὶ ὁδὸν ἀντὶ ὁδοῦ.
 LXX. ἀντὶ ὁφθαλμοῦ. 14. 23. ἀντὶ ὁφθαλμοῦ καὶ ὁδὸν ἀντὶ ὁδοῦ. LXX.
 ψυχῶν ἀντὶ ψυχῶν. Dabis. 14. 23. ἀντὶ ὁφθαλμοῦ καὶ ὁδὸν ἀντὶ ὁδοῦ. LXX.
 ἀντὶ ὁφθαλμοῦ καὶ ὁδὸν ἀντὶ ὁδοῦ. LXX. ἀντὶ ὁφθαλμοῦ καὶ ὁδὸν ἀντὶ ὁδοῦ.
 πατρὸς Job 16. 4. LXX. ἀντὶ τῆς ψυχῆς. Mar. 2. 12. ἀντὶ ἡρώδου τοῦ Πατριάρχου.

31. Abijah raigned in his stead, אֲבִי אֲדָמָה. 2 Kin.
 1.17. Joram raigned in his stead, LXX. אֲבִי אֲדָמָה. 1 Kin. 15. 28.
 Baasha slew him and raigned, אֲבִי אֲדָמָה. 2 Kin. 8.15. He slew him,
 and Hazael raigned, אֲבִי אֲדָמָה. 2 Kin. 15.10. Shallum slew him,
 and raigned in his stead, אֲבִי אֲדָמָה. ver. 14. Menahem slew him,
 and raigned, אֲבִי אֲדָמָה. ver. 30. Hoshea smote him, and raigned,
 אֲבִי אֲדָמָה. So Esth. 2.4. Eccl. 4. 15. 2 Sam. 17. 25. Gen. 30. 2.
 1 King. 16.10. Zimri raigned, אֲבִי אֲדָמָה Ezek. 16.32.
 Joseph heard that Archelaus did raign in the room of Herod his
 father, Mat. 2. 22. Tremellius, and Trostius both turn it, loco Syria versio.
 Herodis, Mat. 5.38. eye for eye: Its the same word אֲבִי אֲדָמָה Mat. אֲבִי אֲדָמָה Loco
 17.27. give it for me and thee. The same word, Luk. 11. 11. If Herodis
 his son aske a fish, for a fish in stead of a fish. Tremellius and Tro-
 stius, in place of a fish, loco piscis, he will not give him a serpent. אֲבִי אֲדָמָה
 Rom. 12.17. neither render evill for evill: So the same in both אֲבִי אֲדָמָה
 Languages is, 1 Thes. 5.15. ἀγαπᾶτε ἁλλήλους ἀντὶ κακοῦ ἀγαθόν, and Tremel.
 1 Pet. 3.19. and 1 Cor. 11.16. Her hair is given her in stead of a vice piscis.
 covering. The same word in the Syriack is, 1 Pet. 3. 18. The Lord Christ died,
 the just for the unjust: in stead of the unjust, אֲבִי אֲדָמָה
 Christ is, Gal. 3.13. made a curse for us, in our stead. Matth. אֲבִי אֲדָמָה
 20.28. Syriack, that he might give his life a redemption for many, Ro. 12.17.
 אֲבִי אֲדָמָה vice multorum. And the same is, Mar. 10.45. and Rom. 5. אֲבִי אֲדָמָה
 6. in due time Christ died for the wicked, אֲבִי אֲדָמָה. Syriack, אֲבִי אֲדָמָה
 נָשַׁח אֲבִי אֲדָמָה pro, vel vice improborum. 8. While We was sin-
 ners Christ died for us. אֲבִי אֲדָמָה אֲבִי אֲדָמָה in our place, 2 Cor. 5. אֲבִי אֲדָמָה
 15. If one died in place of all men, all were dead. Mark 14. 24. Tremellius
 This is my blood of the New Testament which is shed אֲבִי אֲדָמָה for Trostius,
 many, loco multorum, Luk. 22.20. This cup is the New Testament אֲבִי אֲדָמָה
 in my blood, which is shed in place of you. Joh. 10. 11. The good אֲבִי אֲדָמָה
 shepherd layes down his life for his sheep, in place of his sheep: אֲבִי אֲדָמָה pro
 The same word, Joh. 11.50. Know ye not that it is expedient that one אֲבִי אֲדָמָה
 man die in the place of the people, & that the whole people perish not. אֲבִי אֲדָמָה
 Then the intrinsecall end of Christs dying consisteth not with the אֲבִי אֲדָמָה
 perishing of these for whom he died: for he died that the whole אֲבִי אֲדָמָה
 pro, vel vice omnis hominis. אֲבִי אֲדָמָה loco seu vice vestri. אֲבִי אֲדָמָה loco vultus vestri.
 אֲבִי אֲדָמָה vice populi, 1 Tim. 2. 6. אֲבִי אֲדָמָה loco omnis hominis, 1 Pet. 2. 11
 אֲבִי אֲדָמָה pro nobis, vice nostri.

people

(In stead)
or (ior) a-
nother can-
not note
always,
for the pro-
fit and good
of another,
but it must
make non-
sense.

Socinus
de Servato.
l. 2. c. 8.
Cateches.
Raccoviens.
c. 8. pa.
183, 184.
The vain
reason of
Socinians,
that Christ
died not in
the place
and room
of sinners,
because he
died not in
the place
and room
of sinnes
and trans-
gressions;
retorted &
answered.

people should not perish. 1 Tim. 2. 6. *Who gave himself a redemption for every man.* Tit. 2. 14. *Who gave his soul in stead of us.* Heb. 2. 9. *Who tasted death in the place of every man.* 1 Pet. 2. 21. *Christ died in stead of us,* 1 Pet. 4. 1. Rom. 9. 3. *I pray that I were separated from Christ in stead of my brethren.* The same word so constantly used can hardly signifie, for the good and profit either of things or persons: As Luk. 11. 11. will the father give the son a serpent instead of a fish, for the good and profit of a fish? 1 Thes. 5. 15. *See that none of you render evill for evill, i. e. evil for the good and profite of evill?* a wild sense, and it is wilder in the case of persons, when it is said, the son raings, *ὁ υἱος αὐτοῦ*, so often by the Seventy Translators, in stead of his father, that must be for the good and profit of the dead father. But nothing can be wilder, then to say *Jehu killed Ahabs seed*, and *Zimri slew his Master Elah*, *Hoshea slew the King*, and *he raigned in his stead* (as the Seventy say not once) that is, he raigned for the good and profit of the King whom he slew, and so slaying of Kings, and rooting out the race and posterity of Kings, shall be their good and profit.

Socinus, and the *Catechism of Raccovia*, saith, *if to die for sinners be as much as to die in the place and stead of sinners, then to die for sinnes must be to die in the place and stead of sinnes.* Ans. These and the like argue much the vanity of Socinus, if this be retorted, as justly it may. Then as Christs dying for sinners, is for the good, profite, saving, beleeving, and confirming of the faith, establishing the comfort of sinners, then by the like Christs dying for sins, must be to save sins from hell, to bring sins to God, that sins should not live to themselves, and to establish the faith, the consolation of sins; whereas Christ died not for sins as for sinners, that he might save sins, but to dissolve the works of the devill, to take away sin, 1 Joh. 3. 9. Joh. 1. 29. Christ dies one way for sins, and another way for sinners: The Physitian one way cures the disease that it may be rooted out, and be no more, and another way the diseased person, that he may live and be in health.

CHAP. IV.

Now we are in Christ dying, and crucified in him. 2. A twofold crucifying of us with Christ. 3. A discourse of mortification. 4. The actings of the mortified. 5. That we are to be mortified in our affections to every thing that is not God, &c.

IT is objected, that we was not born, nor had we any being, when Christ died, then we died not in Christ, nor could we rise, ascend to heaven, nor sit in heavenly places with him? *Ans.* But 1. in *Physicall* actions there is required the reall existence of the worker. Not so in *legall* actions, for as we had no being, who now beleve, when Christ died, so our sins had no being; How then could our sins, that were not, deserve punishment? Yet I desire to beleve that *Iesus Christ*, 1 Pet. 2.24. *his own self bare our sins in his own body on the tree.* And that he was wounded for our transgressions, and bruised for our iniquities, who now live, *Isai. 53.5.* and they cannot deny this, who teach that **CHRIST** died for the sins of the world, none excepted. And the child in the womb, when the father is absolved from treason is really and in Law restored to his fathers inheritance: And the sucking child may be Crowned a King, and take possession of a Kingdom, and take the oath of loyalty of the subjects in the person of another, though *physically* he neither do, nor know what is done, but sleep in the armes of the nurse. So we legally in **CHRIST** satisfied, our nature in Christ was crucified, and we, though not born, did satisfie and suffer satisfactory punishment in *Christ*. Heb. 1. 3. *Having by himself purged our sins, he sat down on the right hand of the Majesty on high.* Heb. 9.28. *So Christ was once offered to bear the sins of many.* And in him we were (*legally*) crucified, and dead to the Law: As *Gal. 2.19.* so as Christ once being dead and crucified, the head and members, whole *Mystricall Christ* is dead to the Law, and *Christ* can die no more, for he cannot satisfie and pay the debt twise: And so are we in him dead to hell, to wrath, to Law-vengeance. Sathan raises a discussed plea against

We legally died & suffered for sin in Christ, altho many of us for whom he died, were not then born, and neither we nor our sins had any being.

CHRIST
willeth not
that we an-
swer plea's
that he
hath an-
swered, and
that by un-
beleef, wee
trouble our
selves with
debt that
he hath
payed.

gainst the conscience, *thou art a sinner, and under the curse of the Law.* There is no answer to that, but by beleeving I was with *Christ*, crucified, and am dead to the Law and died to death first and second. For *Christ* suffered mysticall, *Christ* legally satisfied, and so did I in him. (I speak not now of personall suffering with, or for *Christ*) and therefore that is a plea of Sathans forging, and taken away. And unjust summons may be answered by non-compearance; and by the appeal of faith to *Christ* who having payed the debt sits Judge upon his own debts, which he himself payed, and therefore cannot suffer these for whom he died to suffer for his proper debt, which once he payed. The husband cannot endure the wife to be imprisoned for the debts which he made his own and fully satisfied.

Obj. 2. *All men must die and return to dust, and so must sinners, as the Law requires, therefore Christ died not for thee?*

Socinus,
de Servato.
l. 2. c. 8.
*Quomodo
igitur vice
et loco no-
stri Christus
est mortuus,
si nos quoq;
perpetuo ci-
dem moris
generi expo-
sui sumus?*
Crellius,
adversus

Ans. Socinus, and Crellius object the same, which Sathan doth. For that death in the hew and collour of Law-wrath is holden before a beleever now and then under doubting as a temptation. For we suffer not death such as *Christ* suffered, to wit, for sin, watered and affected with the curse of the Law; nor must we measure death from body or bulk of departing, but from the salt, and worst of death, which is the curse, and that being removed, we never die, *Joh. 11. 26. Joh. 5. 24.* no more look upon death in the Law, for there it raigns, but in *Christ*, and in him death is dead and removed; the formall demeriting power is removed, when the Law is satisfied: And a beleever being dead to the Law is dead to the curse and to the worst of death, as *Christ* is dead to it now.

Grotium, c. 9. par. 9.

How wee die, though *Christ* have died for us.

Obj. 3. *But the conscience of the beleever, suppose there were no devill, challenges him of sin, and therefore that he is under a curse?*

Ans. The conscience may be the factor and deputie of Sathan in that also, for it is the deposing of *Christ* from his Office of Me-
We depole
CHRIST (with reverence to his holiness) from his office of Mediator, when we embark, having once beleeved in him, in a new plea with the Law.

diator

diator in satisfying and answering by his death all the demands of the Law, there is none but Christ, when the Law demands blood and the torments of the second death, can plead any thing on the contrair. Rom. 3. 19. *We know that what things soever the Law speaks, it speaks to these that are under the Law*: but the Law speaks not then to a beleever, for he is under grace, and so is not in tearms of treating or parleying with the Law. Christ was crucified and the beleever is *legally* crucified with Christ, buried and risen again with Christ. 1. Then the Law is not his judge, it spake to Christ and condemned him and put him to death, when he was under the Law, and condemned you in him, now you say, Christ is not condemned and crucified, when ye enter in a new treatie with the Law to receive a new sentence from it, and thus ye undoe what Christ hath perfectly done. 2. To hearken to conscience composing and making another paction with the Law then Christ hath made, is to take the plea that Christ hath embarked in, off his hand; ye are to stand still and be silent, and beleve that Christs dying, and your dying in him, is a closing of a satisfactory bargain with the Law. *Christ condemned sin in the flesh*, by taking on his flesh the curse due to us for sin, & for sin, that is, for sins cause, that it might be taken away, *he sent his Son to die*, Rom. 8. 3. and judge and condemn sin. 3. This is to mistate a question well debated and discussed by Christ; for he being *the end and perfection of the Law*, hath silenced, and satisfied the Law, and to what use can it serve to make a new plea and a bastard controversie with a satisfied party, or to hearken to conscience which craves in the name of mistaken Law well payed debts, and this is but Sathan abusing the Law, and feigning Letters of Caption in the name of the Law, to trouble the quieted conscience of a beleever. But its safest to say, I stand to what Christ hath done and suffered to fulfill the Law, and I believe I was crucified in him, judged, and condemned legally in Christ: and what can you seek more of an ill-doer? He is condemned, crucified, hanged on a tree, and so is justice quieted. Some raise the devill and a storm in the soul and cannot calm it again: It is not good to provoke, irritate, and waken a sleeping dogge. There is quietnesse and peace of beleiving what Christ hath done as well done, and comfortably to rest on his deed by faith. Hence a case

We are not to act of new a plea with the Law, being now in another kingdome and freed from the Law.

We are not
to desire a
Law-wa-
kening un-
der Gospel-
deadnesse.

of some, who, because they are under deadnesse and security, desire a wakening of conscience, and Sathan hath taught some to commit some heinous guiltinesse, that they may fall in the hand of justice, and so be wakened, and Sathan gives them their fill of it. Hence, we had rather take a Law-way which is not Gods way, as ly under deadnesse; there may be a legall looking upon deadnesse, whereas it is a Gospel-sin that we should be humbled for, and in which we should not please our selves; but no man freed from the Law and brought out of prison, should be willing or desirous to return to the dungeon again. We should let God guide us under a feaver, and not be our own Physicians, but be quiet at Christs part, if he be pleased to cure by contraires, and to quicken me by deadening me, or to make a soul humble by smiting with a spirit of pride: its good, we are to submit.

Obj. How could we be in Christ as in our surety (for saith Arminius) we did not give nor appoint Christ to be our Cautioner or Surety?

We sinned in Adam, though we had neither being nor hand in making Adam either our naturall or Law-head, so may we be legally crucified with Christ our surety, though we had no hand in appointing Christ to be our surety.

Ans. Its evill arguing of Arminius or Sathan, who would make the union either naturall or legall betwixt us and Christ, weak, far off, generall, and such as is betwixt Christ and Pagans and all the world: But this reason is nought, for we sinners were not born and very nothing, when God made the first Adam our father and head in Law as in nature, nor had we any hand or action in substituting the first Adam in his place, and yet we sinned in Adam, and his sin is ours, by divine imputation. But can any deny but Christ on the Crosse did act the cause of many believers not born? This is peculiar to this dispensation, that the creditor, not the debter, appoint both the Law-head, and the Evangelick Surety. The Surety had from us a Cautionary, sponsonie, and deputed nature, but no subscribed commission from us, it was in the heart of the Creditor by grace efficacious to obtain our consent, and to make a sort of legall marriage assuming our nature before we either knew our husband, or gave consent to the marriage-Covenant. As the Advocat speaks in the person of the Client absent and sleeping, and when the Client hears and sees how his cause is promoted, he both assents unto, and renders thanks and praises to the Advocat: and so the absent and far off Client not knowing

any thing does act in the Advocat. And how many answers doth our Advocat in Heaven make for sinners on earth in his pleadings, of which we know not in particular any thing? Nor doth Christ speak or plead for beleivers as a privat man, nor appear in his Name as it were, but in our person.

Neither is there a faining of a person here, or a borrowed and fained redemption, there be these five here. 1. A Redeemer *Christ*. 2. Persons redeemed, *sinners*. 3. A Lord from whom we are redeemed, the *Lord Jehovah*, not simply, as God, he is the partie from whom we are redeemed, but God as the offended Law-giver, who had us lyable to eternall punishment. 4. There was a *price*, the life and blood of *God*, which though not profitable to *God* (for that is extrinsecall to satisfaction reall) yet an abundant compensation to justice for declarative glory taken from *God* which is the nature of reall satisfaction. 5. There is here a *God* just, true, holy, unchangeable, to whom the price is payed. Nor does *Christ* sustain the person of the enemy Satan from whom we are redeemed, for he is but the *listor* who then had no right to detain us, we are redeemed from evils of sin and punishment: Nor doth *Christ* in suffering sustain the person of *God*. Hence, from our being crucified with *Christ* crucified, something is to be said in a practicall way of our mortification; for mortification flows originally from *Christs* death, we being crucified in him and with him, *Gal. 2. 20.*

Q. What is mortification?

A. It is a deadning of the whole powers and inclinations of the soul in their bentnesse and operations, in order to things forbidden by the Law of *God*, or in things indifferent and commanded. Hence, not the affections only, but the understanding and mind must be deadned. And therefore this is no mortification untill sin original be subdued in its damnation by *Christs* death, and in its domination by the Spirit of Sanctification. A tree is not withered while standing on its root, bulk and branches are green and flourishing: Its much to know the withdrawing of sap and life from the root and the vitall parts of old *Adam*. The ebbing of a River is not the drying up of it; the new birth only is mortification.

Q. 2. Since mortification comes only from *Christs* death, what is the influence of *Christs* death herein?

Ans.

All the requisites to a reall satisfaction are in *Christs* dying for us.

What mortification is.

Mortifica-
tion comes
fro Christs
death as
from a real
cause and
from a real
new prin-
ciple pro-
cured by
the death
of Christ.

Gospel ar-
guments
how and
upon who
they work.

When rea-
son is green,
adherence
to a course
by perswa-
sion is un-
stable.

Ans. The influence is reall, *ad modum causae physicae*, the me-
rit of blood hath bought us from our vain conversation, 1 Pet. 1. 18.
Christ dying doth merit by blood the Spirit, and infused grace,
which deadens the whole life of sin. Evangelick Arguments
from ten heavens, from ten Gospels working morally and in a
swasory way, cannot more work mortification then touching can
make a reall change on a dead corps; we was legally dead and cruci-
fied in Christ, and with Christ, when he died; many not being
born then: But in the infusing of the life of God, Christ applies
the reall principle of mortification. Now the redemption from a
vain conversation, 1 Pet. 1. 18. from the present evil world, Gal.
1. 4. is as reall and proper a bargain, except we follow Socinus, as
redemption from the wrath to come. 2. Christs death hath an in-
fluence morall and swasorie to work mortification: As 1 Pet. 1. 16.
Be holy. 17. *Passeth the time of your sojourning in fear.* For ye
are bought with his blood from your vain conversation. And
1 Pet. 5. 1, 2. *Christ hath suffered in the flesh, therefore be morti-
fied to your lusts, and serve them not, as the Gentiles do:* So Col.
3. 1, 5. But the action morall of the Gospel doth not work upon the
naturall man: for like works upon the like; carnall reason upon a
carnall spirit; and spirituall Arguments upon a renewed man; as an
Argument from a painted feather works upon a child, more then
an Argument from an inheritance, which no doubt will work upon
a man come to age, and yet neither the one nor the other works
upon a renewed mind to remove him off Christ his rock. Hence
it is, 3. that Acts of Omnipotency are used as Morall Arguments:
also, *God works in you to will and to do, therefore work out your
salvation.* And choosing, redeeming, calling, justifying, quic-
kening, converting, are brought in as causes in Scripture, both
reall and morall; but they work morally on reason, where there
is an impression of faith and principle of life. The Gospel works
on an unrenewed man to perswade him almost to be a Christian:
Ye may perswade a youth to a course, and get his word, consent,
and write; but because reason is green and young, he falls off it
again, but a man of judgement shall stand to it: yet if he be not
renewed, reason is also green and raw before a spirituall tempta-
tion.

Quest.

Quest. What are the actings of a mortified man?

Ans. No actings. 2. Slow actings and lent. 3. Actings indifferent. 4. Closing with contrair providences, reproaches, work not on mortification to fire the man. *Psalm 35. 12. They speak malicious things.* 13. *But I as a deaf man, heard not. David feared to be the reproach of the foolish:* Such a case, though from God, would raise a cry in a child of this world. *Psalm 39. 9. I was dumb, I opened not my mouth, because thou did it.* A mortified man is dead to the voice of men-singers and women-singers, and muscical instruments of all sorts, *Ecclesiastes 2. 8.* and houses, gardens, vineyards, orchards, great possessions, cartell, treasures, gold, silver, are all as musick to a dead man: and repenting *Solomon* now mortified, looks on them as a wise man upon experienced *vanitie* and vexation of spirit. Will he sing and dance at a shadow? Except a mad man, none will do that. 2. If any thing, without a child of God, work upon him, they move him not much: *Psalm 131. 2. Surely I have behaved and quieted my self, as a child that is weaned of his mother, my soul is even as a weaned child.* *Acts 20. 24. None of these things move me:* I make not much reckoning of bands. *Peter, 1 Pet. 4. 12. will have the saints not to think burning quick, strange,* grace motions are quiet, slow, modest, there is not much fire in the spirit of a weaned child: A mortified soul is as a sea that hath no winds, nor low ebbings, nor high spring tides. Grace stirres leasurely and lentely toward all things, except to God: were there ten Paradises offered to it, it cries not, a dying mans pulse beats weakly. Grace shrouns at nothing, wonders at, and admires nothing; weeps slowly, laughs slowly, sings weakly, eats slowly, drinks not wantonly, feasts, and yet trembles and fears, whether it be the outward or the inward man. *David* sayes it well, *Psal. 62. 2. He only is my Rock — I shall not greatly be moved.* The beleever sings, and yet he is not wanton; and weeps, and yet is not sad; dies, and yet lives; is fervent in the cause of God, and yet stayed and composed in spirit. 3. The actings of mortification are indifferent, not fixedly bent upon any thing but God, no not upon the Ark and spirituall comforts. Weeping *David, 2 Sam. 16. 25. saith to Zadok, carry back the Ark of God into the City* (better I want my comfort, then the Ark be taken)

Four sorts of considerable actings in one mortified.

1. No actings are in the mortified at most moving objects.

The motions of grace are quiet & slow.

The actings of a mortified man in order to all created things, are

indifferent, not peremptory, not so absolute: they are fixed but because

taken) if I shall find favour in the eyes of the Lord, he will bring me again and shew me both it and his habitation. 26. But if he say, I have no delight in thee, here am I, let him do to me as seemeth good unto him. O how sweet, when for God, Moses can lay down his personall satisfaction in a share of life eternall. What if he tramp upon my eternall Crown, I should lay it down at his feet; and is not this mortification? Should he hide his face, for eternity, from me, and I never see him in his manifestations, so his glory shine in my everlasting sad desertion; there is required an indifferency to all created things without; no peremptory and absolute fixednesse of the affection to any good, God excepted, is good: the contrair of this is an ingadging of the heart more then is right to any thing, *give me children, or then I die*, there should be a contented living without children, if God so will: love the creature, as if ye loved not, the Lord would have us hungry for the creature, and yet not eagerly desiring, and thirsting, and yet have a lent and well ordered appetite to drink: love the child, but let the heart cleave leasurely to the child. Plowing, and no heart-labouring, buying and selling, and no heart-ingadging to the bargain is best here. 1 Cor. 7. *They that have wives should be as if they had none.* 30. *And they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they possessed not.* In the acting of affections toward the things of this life, as father, mother, husband, wife, children, houses, gain, beauty, honour, and new bought farme, there would be a godly distance of the heart from the thing ye do: Loving, and no loving; rejoycing, and no rejoycing; weeping, and no weeping; speaks most mortification. We cannot do here, except sinfully we over-doe, and the out-goings of the heart to the creature must be fierie, which is childish; whereas mortification is a gracious well composed grave temper of the aged in Christ. There is a fire-edge and a fervour or feaver of affections even to spirituall objects that are created at the first conversion, for mortification does not so soon begin as the new heart. As for God, love as one that loves, desire and desire, and when he hides himself, weep as if you weeped, so the weeping be terminated upon God, not upon his dispensations, to quarrell at, and censure

Actings
terminated
on God may
be fiery.

sure his wayes, but let the out-goings of the heart to God, and to Christ loved and longed for, be with fire, and full strength, Cant. 3. 1, 2, 3, 4. Cant. 2. 5. Ps. 42. 1, 2, 3. Ps. 84. 1, 2. Job. 20. 13. Luk. 7. 38. Rev. 1. 17. 4. Its mortification to have a heart closing with all providences. Phil. 1. 21. *To me to live is Christ, and to die is gain*: To live is good, to die is good, because the Lord so wills, the Lords giving is to Job praising, and the Lords taking away is to Job praising. Phil. 4. 12. *I know both how to be abased, and how to abound: every where, and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need*. If I die, it is good; if I live, it is good; if I be full, and rich, it is good; if I be hungry, and poor, it is good; if David be on the Throne, it is good, and he sings Psalms; if he be chased barefooted, and ashes on his head, by the ascent of Mount Olivet, it is good; he also praises and sings Psalms, 2 Sam. 15. 30. Ps. 3. 1, 2, 3. If he be at home in his house, it is good, he praises, Ps. 30. Ps. 101. If he be banished in the wilderness, and chased from the house of God, its good, he praises, Psal. 42. Psal. 63. Psal. 84. Nothing falls wrong to a mortified soul. The people cry Hosanna, Christ bids them rejoice, *their King comes*, Zech. 9. 9. The wicked spits on his face, and plucks off the hair, that is good, Isa. 50. 6. *I gave them face and back to be doing their will*. Heat to a gracious spirit is good, cold is good, joy is good, sorrow is good, health is good, sickness is good: *Ezekiah gets a victory, the Assyrians are slain, that is good*. *Isaiah prophecies that all that are in his house, and his treasures shall be spoiled, and his children carried captive, good is the word of the Lord*: Is spoil and captivity and the sword good? Yea *Ezekiah closes with it*, Isai. 39. 8. Grace wonders at nothing, laughs at nothing, weeps at nothing but faintly, rejoices at nothing wantonly; closes with all, sayes Amen to all: for Christ was crucified for me, and I am crucified in, and with him.

Q. 3. What are the species or sorts of mortifications, that we may know the true mortification?

A. 1. Its hard to give the division of them logically: There is 1. a naturall mortification, there is no fire in the affections of sucking infants to Crowns, Kingdomes, to treasures of Gold and Silver.

Mortification sweetly closes with all providences.

Mortification or deadnesse meerly naturall, only because the Tools are broken & the horse wearied, hath nothing to do with the death of CHRIST

2. Compelled mortification is not *ſiō* Christs death.

3. Philoſophick and bookiſh mortification not from *Chriſt* crucified.

4. Superſtitious and religious mortification, Luther *Com. on Gal. 6. 14.*

ver, that is not mortification, but virtually there is as much fire in a flint ſtone, though formally it be cold, as may burn twenty Cities. Concupiſcence driven away from the aged, *Eccleſ. 12.* the hearth-ſtone is cold, and there is in it ſuch a deadneſſe to luſts, not becauſe of deadneſſe of ſin Originall, it lives, as the ſouls of the old men live, but becauſe the tools are broken, the animal and vitall ſpirits are weakened, the man loves the journey, but the horſe is crooked and laid by: there is nothing of Christs death here.

2. There is a compelled mortification, ſickneſſe and withered arms and legs, and ſtrong fetters in the priſon, poverty and want, care for bread, and the armed man poverty that hath a ſharp ſword, neceſſity blunts the affections in their ſecond acts, the man hath no mind of whooring: And many drink water, who through *Chriſt* crucifying, are not mortified to wine and ſtrong drink. 1. There is often in this, an ignorance of CHRIST crucified, and no faith. 2. A reluctance to divine diſpenſation, and no gracious ſubmiſſion to God, which is in one crucified to the world.

3. There is a Philoſophick mortification to the creatures which are ſeen by the light of nature to be very nothing and moſt unſatisfactory to the naturall man: but there is no ſupernaturall deadneſſe in the heart wrought by the death of *Chriſt*. *Archimedes*, and other great ſpirits, ſick of love to know the nature, motion, and influence of the ſtarres, and pained with a ſpeculative diſeaſe of books, and to know much, do contemn and deſpiſe honour, gain, pleaſure, the three idols, of ambitious, of covetous and voluptuous men; but there is no deadneſſe, no blunting of the operations of the ſoul toward the idol world, flowing from the beleaved in crucified Lord of Glory, except you ſay that *Plato*, and *Ariſtotle*, and ſuch, were crucified with *Chriſt*: Learning works not mortification.

4. There is a religious or a madly ſuperſtitious mortification. *The Monks* (ſaith *Luther*) dreamed that the world was crucified unto them, and they unto the world, when they entered unto their Monasteries, but by this means *Chriſt* is crucified, not the world: Yea the world is delivered from crucifying, and is the more quickened by that opinion of truſt they had in their own be-

lineſſe

lineſſe and righteousneſſe. Col. 2.23. In will-worſhip, in humility, and neglecting of the body; not in any honour to the ſatisfying of the fleſh. There is much vain and counterfeit mortification; and *Papiſts* have as good warrand to ſacrifice their lives to God, and to offer a bloodie ſacrifice unto God, under the New Teſtament, as to ſhed their own blood in whipping and ſcourging, and ſuch bloody worſhip, hath the groud of mortification that *Baals* Priests had to launce themſelves with knives to the effuſion of blood. And the ſame may be ſaid of pilgrimages, of voluntary poverty, in which (as *Luther* ſaid) the world and all their luſts are quickened.

5. Not unlike to this is the Pharifees mortification, in which they are not crucified with CHRIST, but alive and vigorously ſtrong to ſelf-righteousneſſe, to merits, to dead works.

5.
Phariſical
mortifica-
tion.

6. There is a civill or morall mortification which hath diverſe branches. As 1. *Seneca* teacheth that nature is ſatisfied with wa-
ter for drink, and a turfe for a houſe, yet he was a covetous man himſelf. And ſhall *Horatius Cocles* be a mortified man, becauſe he defended the *Romans* againſt the three *Curatii* alone? Though the bloody Gallant killed his own ſiſter? And was the ſtate mortified who pardoned him that bloody fact, for his gallant ſervice? And *Decius* father and ſon who ſuffered ſo much for their Countrey, and loved it more then their own blood? And muſt *Africanus Major*, and *Cato*, who ſuffered for the liberty of the publick, and *Diogenes*, who lived on herbs, be mortified men to the world? But what avails it to be dead to the bulk of a big body of clay, and yet be alive to vain glory? 2. There is an occaſionall deadneſſe riſing from the ſight of a father, a brother, a friend dead, not from the death of *Chriſt*. An unbeleever dies with this word, *I would not live for all the world*, and, *we are like water ſpilt on the ground*. The houſe is burnt, all ſpoiled, treaſures, and the ſtock, by land and ſea-robbers, are plucked away; and riches have wings. Hence, mortification tranſient for a time; but luſts fallen in a ſown, are not dead, they riſe again and live. 3. There is another tranſient mortification, as *D. Preſton* obſerves, when the conſcience is affrighted with Judgement, and ſome fire-flaught of reſtraining grace is up. 4. A good calm nature naturally either
dul and ſtupid, or ſome clement and meek diſpoſition, and free of

6.
Civill mor-
tification.

D. Preſton
Serm. 1. of
mortificati-
on p. 8 p. 9

the fire that often follows the complexion, and hampered in with teachers, parents, company, education, learning, seems a mortified nature. But that is true mortification, that flows from faith in a humbled crucified Saviour, and it is not to believe that Christ was mortified in our room and place, as *Saltmarsh* and *Antinomians* would say. Faith in Christ crucified is our mortification causatively, *in radice*, not formally.

Q. 4. To what things must we be crucified?

Ans. Gal. 6. 14. To all things created, to the world; we condemn and despise and hate the world, and the world does value us nothing.

1. There is a deadness to *self* which was in Christ our sampler of mortification, Ro. 15. 1. *Let us not please our selves, but bear the infirmities of others.* 3. *For even Christ pleased not himself.* Self loved and adored, and mortification do not consist, too much life in apprehension, and admiring *self*, argues deadness of deadness and of mortification. Was not Christ a noble *self*? Yet for the Lord, and his ransomed ones, Christ got above noble excellent *self*. It is true, there is a renewed spirituall *self*, a new *I* in the Saints, *οὐκ ἐν ἑαυτῷ*, Rom. 7. 17. *Now it is no more I that do it, but sin that dwells in me.* Gal. 2. 20. *It is not I that lives, but Christ lives in me.* Mortification sets us above new *ἐγὼ* renewed *self*, and regenerated and crucified *I*; it being a created excellency that we are not to adore.

2. Mortification requires a deadness to the will, as in Christ, *not my will, but thy will be done*: Much life in the will to created things, speaks little or no mortification. Christ excelled in this, Joh. 5. 30. *I seek not mine own will, but the will of him that sent me.* O what court, and power, and life hath our will? And how soon the will is broken and dead, then is the man broken, dead and crucified with Christ. Much will, much life of sin: See Joh. 5. 40. *Ye will not come.* Luk. 19. 14. *We will not have this man to reign over us.* See Mark 6. 25. Mat. 1. 19. Mark 15. 15. Act. 24. 27. Act. 25. 9. Luk. 10. 29. Rev. 22. 17. All will, argues no mortification.

3. There is required deadness to our life, which was eminent in Christ, Mat. 20. 28. 1 Tim. 2. 6. Joh. 10. 11. So Paul, Act.

20.24. Ye speak of bonds and affliction, *But none of these things move me, neither count I my life dear to my self, so that I may finish my course with joy.* To be mortified to life, is to hate the life, *Luk. 14. 26.* for Christ. And *Revel. 12.* they overcame: mortification was their victory. *v. 11.* They overcame, *for they loved not their lives unto death:* Love of life is the life of sin when its not loved in God.

4. We must be dead to wisdom, and to all the gifts of the mind, for the wisdom of the world is foolrie, and God hath befooled it, when it comes in competition with the wisdom of the Gospel, *1 Cor. 1. 18, 19.* except we be dead to it, we cannot glory in the Lord. *27, 28, 29.* Compared with *v. 31.*

2. There must be a deadnesse to learning, to books, and book-vanity, *Eccles. 12. 12.* *There is no end of making many books, and much study is a wearinesse of the flesh.* *Eccles. 1. 17.* *And I gave my heart to know wisdom, and to know madnesse and folly: I perceived that this also is a vexation of spirit.* *18.* *For in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow.* Paul spake more with Tongues then they all, *1 Cor. 14. 18.* but he was dead to that gift, he had rather have brought them nearer to Christ. *1 Cor. 4. 10.* *We are fools,* and hardly we can away with that; *but we are fools for Christs sake,* and for the interest of Christ and the Gospel, let us so be counted. Its nearnesse to Christ that maks us for him to be willing that what is most eminent in us be trampled upon, even shining wisdom, sciences, acts, eloquence, *knowledge which puffeth up.* Yeathere is (3.) required a deadnesse of the knowledge of Gospel-mysteries, *1 Cor. 13. 2.* Paul was not rude in knowledge, but he was dead to that, and would not glory in that. And (4.) they are not crucified with Christ, not dead to opinions and sides, and to lead factions: *I am of Paul, I am of Apollo,* was no honour to Paul in his own esteem, *1 Cor. 1.* *What? was Paul crucified for you? or were ye baptized in the name of Paul?* Who excells in learning, who ad-

4. Mortification to wisdom: there is a paper sickness for many books

5. Mortification to learning & books.

Prolemus Philadelphus King of Egypt gathered in the Bibliothek of Alexandria 40000 books.

ad luxuriam non ad utilitatem, ait Livius, and they were all burnt.

Serenus Sammonicus left in Testament to

Gordianus junior three score and two thousand books.

Petrarcha, *Librorum larga copia est operosa sed delectabilis sarcina, & animi jucunda distractio — libri quosdam ad scientiam, quosdam ad insaniam deduxere, dum plus hauriunt, quam digerunt: Ut stomachis, sic ingentis nausea sepius nocuit, quam fames.*

mices

mires not his own, the birth of his own mind? If it were but to hold there be ten new worlds in the Moon, and millions of worlds in the other side of this world? *My brethren, be not many masters.* Ah! we are not dead to the Chair, the Pulpit, every one loves to be counted and called *Rabbi*. The blessed Man Christ confesses that he knows neither the day nor the hour of the Son of Mans coming; yet there are who darre define the time of his coming, and the day. The mind is a proud and haughty thing, and we are not dead to it; the mind is not mortified to the mind, 1 Cor. 8. 3, 2.

6. Mortifica-
tion to riches
5. We are not dead to *Mammon*: O who is like *Christ* and refuses to be a rich King, *Joh. 6?* *Paul*, 2 Cor. 8. 9. *For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor*: He had a greater mind then that he could live to riches. *Paul*, Acts 20. 33. saith not I have sought neither silver nor gold, as the Godly judge, *Whose ox have I taken*, 1 Sam. 12. 3. but *I have coveted no mans silver or gold, or apparel*: The life of lust to riches is in the trusting in it. Job 31. 24. *If I have made gold my hope, or have said to the fine gold, thou art my confidence*; Or, 25. *have rejoiced because my wealth was great*. Its true, a beggar and an extream poor man that cannot have bread, is not troubled nor much tempted to seek a Kingdom and the millions and tunnes of gold that many rich ones have; but yet there are speculative desires and rolling waves and floods of wishes in the heart for these: and because hunger and want of bread is his door enemy lying between him and the hope of great riches, the man is neither mortified to the love of bread nor to the millions of gold that the heart is sick after. And as there be diverse kinds and species of pests, and they are not all of one kind, yet all contrait to the blood and the heat of life: So are there sundry kinds of unmortified lusts about riches according to the sicknesse of the desire.

The simple
desire of
riches is
not the sin.

Obj. *But is not the desire of food and raiment naturall, how then is it faulty?*

Ans. The desire simply is naturall, and the Ants and the Conies do desire. But the desire 1. beyond measure. 2. With a sinfull doubting that they shall not have it, which reproacheth Omnipotency. 3. A desire wider then that of Ants and Conies, of that

that which is more nor sufficient, which would destroy and not feed but over-feed, is the faulty desire; as sicknesse desires drink more then sufficient, not for health, but to feed the disease, it is the desire of the disease rather then of the man diseased; and the forbidden desire is the sin.

Obj. 2. *May not a child of God desire more then enough, how then is he mortified?*

Ans. If the desire of more then enough come from the habit of covetousnesse, the man is not mortified to *Mammon*: all sinfull habits in the child of God are broken, and lessened, and chased into inclinations, or to the habit of Originall corruption slackened and by grace subdued; but in every child of God there is sin dwelling and the flesh, *Heb. 12.1. Rom. 7.17, 18. 1 Joh. 1.8, 10. Jam. 4.5. Gal. 5.17.* and the old man, which is put off by degrees, *Eph. 4.24. Col. 3.5.10.* which is a habit of corruption not in full vigor, but sickening, decaying, and a dying daily, but even a grown child of God from this broken and sick habit may, temptation invading, and the Lord withdrawing his influence of grace, may break out into grosse acts of covetousnesse, adultery, murther, as is clear in *David, Lot, Peter, Asa*, and that saith that mortification is compleat in none. And there is too oft a sort of sinfull resurrection of the habit of sin and the flesh, so that *David* seems not to be *David*, but an adulterer, a murtherer: As we see it is the same River that swells over its banks, that it was before, but the overflowing is from without, from the clouds and from excessive rain, the river also hath a receptive capacity in it self to exceed its banks and channel: So hath a child of God from strong temptation from without, and broken corruption from within, a more then his own ordinary quantity and swelling over his channel; To teach us that our mortification is a work not of day, but of our whole life. Neither would the wise *Agur* pray against riches, *Prov. 30.* if temptations contrair to mortification did not follow them.

6. There is a necessity of deadnesse to honour, and to learn the noble and excellent arte of self-contempt, that the Spirit shall teach us that spirituall lesson to be willingly tramped on, and the face spitted on, and the hair plucked off the cheeks, as our Blessed Lord went out and in the way met with spitting and shame,

Isa. 50.6.

7.
Deadnesse
to honour.

Isai. 50. 6. Mat. 26. 67. Mat. 27. 26. O great word! Phil. 4. 12. *ἐὶς τὴν ἑμὴν ὁδὸν*, I have learned to be abased. 1 Cor. 4. 12. Being reviled we blesse; being persecuted we suffer, being defamed we intreat, we are made as the filth of the world, and are as the off-scouring of all things unto this day. *καὶ ὡς ὁ ἄνθος τοῦ ἀλάτου*, the sweepings of the house: Erasmus, the filth wiped off any thing. Valla, the filth that sticks to the shoes. The Syriack hath a word that noteth the dung of the belly. As the condemned man tumbled into the sea as a sacrifice to Neptune from a steep place was called *peripsema*. So Budæus thinks Paul alludes to heathen expiations. And when they reproached me, David, Psal. 38. 13. But I was as a deaf man that heareth not, as a dumb man that opened not his mouth. The sense and discerning of heat and cold, of railings and applauses, would be dead: That is mortification, when the sense of hearing is dead to sounds, to musick, and to pleasant songs, these are not delightfull to a crucified or hanged man, when the life is out: Nor can all the sweet smells, flowers, roses, precious ointments, affect the smelling of a crucified man; nor all the fair and magnifick pallaces, meadows, gardens, rivers, mountains, hangings, painted pictures, work upon the sight or eyes of a crucified man. When the heart is ravished with honour, as the man who said the glory of Themistocles hindered him to sleep in the night, as little mortified as Themistocles who said sleep was taken from him, and he was raised out of his bed in the night by reason of the brave trophie and renown of the victory of Milriades, that renowned man of Athens, who, as is known, with a 10000. Greeks, put to flight 60000. Persians. And Alexander the Great, his heart must have been waking at the sound of honour, who, when a messenger came running to him full of joy, said what should thou tell me, but that Homer is living again? for he thirsted for nothing so much as honour: And how soft and very nothing is the spirit that is broken with riches or honour and pleasure? And often men judge themselves mortified, because they are dead, it may be to riches, but alive to ambition and desire of honour. As Nebuchadnezzar spared no charges for his gods, his pleasure, but he was alive to honour, Dan. 4. 30. Is not this great Babylon, that I have built for the house of the Kingdom, by the might of my power,

sis pro no
bis peripse-
ma.

Plutarchus
De profectu
virtutum
lib. 11. 5.
237.
Themisto-
cles somnum
sibi Militia-
dis Tropheo
adimi, eo que
se excitavi
electo.
Plutarch.
ib. pag. 239.
Quid mihi
nunciaturus
es, nisi Ho-
merum re-
vixisse?

power, and the honour of my majesty? *Sathan* doth often change Men may
 Post-horses, and can seemingly deaden men to riches, when they judg them-
 are not mortified, and yet the heart is strongly vigorous to honour. selves mor-
 When it was told *Zeno* that his ship, which he did trade withall, tified to
 was broken: *Well done, Fortune*, (saith he) *thou compells us to* honour, be-
go within our cloak; he meant, To live upon the glory of vertue cause they
 and learning, when riches are spent and gone, was well done. Bur- are dead-
 mortification, in the habite and root, is like the works of nature. ned to ri-
 The Sun equally enlightens the whole Air from the East to the ches, and
 West: Life comes in equally upon the whole *Embryo* and birth. not be
 Saving mortification goes through the whole soul. *Christ* merited mortified.
 by his death deadnesse to honour as well as to riches; Though in *Plutarch.*
 the actuall subduing of lusts *D. Preston* does well observe that *de capienda*
 there is not that labour required in subduing and mortifying all sins. *ex hostibus*
 For love of sin being the dominion, life and castle of sin, the more *militare, li-*
 love to the heart-idol and to the right eye, the harder it is to be *bel. n. 37.*
 mortified. Some sins cleave to us as our hair and nails, as a custome *pag. 241.*
 of some sinfull words, these are sooner mortified; and yet if mor- *Zeno, cum*
 tification be not in the heart, these take life again, as hairs and *nunciaretur*
 nails cutted and shaven grow again. The trees in Winter are not *navim ipsius*
 dead: but there be master-devils and strongly rooted heart-dar- *quæ negoti-*
 lings, pride, covetousnesse, to which we are mortified, with a *batur, frac-*
 huge greater deal of pains and wrestling, for they are to men as *tam: Bene*
 the eye and the right hand. *fugis, inquit,*
fortuna, quæ
nos intrapat-
liolum com-
pellis.

7. We are not soon dead to injuries. Our blessed Coppie in
 this excels: *Father, forgive them, for they know not what they* All sins are
 do. And *Steven*, Act. 7. 60. *Lord lay not this sin to their charge,* not morti-
 Colos. 3. 13. *Forgiving one another.* Yea, but he wronged me, fied with
 and injuries have a strong impulsion upon our spirits. I cannot for- the like la-
 get it. *If any man have a quarrell at any* (saith he) let it fall: bour.
even as Christ forgave you, so do ye also. Shall not *Socrates* wit- 8.
 nesse against us, who answered his friends, willing him to accuse Deadnesse
 before the Judge a vain youth who did smite him with his foot, to injuries.
 If an Asselift his heels against me, shall I lift my heels against the
 Ass? and the youth was so convinced that he hanged himself.
 And he said nothing to a multitude of reproaches casten upon him
 in the Theater, but, *I am vexed with words in the Theater as*

Plutarch. *in a great banquet.* But naturall reason mortifies men to injuries, as cold water allayes and for a time softens the pain of the child's burnt finger, but the pain is the greater when the water is removed; Or as want of money mortifies a man to drunkenness, he drinks not excessively, not because the heart will not dare to sin, but because he cannot. The Word backed with influences from the death of Christ strongly mortifies to all sins.

An si me A-
sinus calce-
feriisset ius-
furi eratis, ut contra eum calcem impingerem? Omnibus hoc ei exprobrantibus & calcitronem (a-
dolecentem) appellantiibus, suspendio visa se exiit. Nequaquam egre fero (inquit Socrates)
nam in Theatro, velui in magno convivio, verbis uxor.

9.
Deadnesse
to an office
or a place
of authori-
ty.

8. And the soul is not easily deadened to an office or place of a Prince, a Ruler, a Master, a Prophet, a Teacher. *Abishai, 2Sam. 16. 9. Why should this dead dog curse my lord the King? Let me go over, I pray thee, and take off his head. David standeth not much upon cursing the lord the King. He is so mortified to that stile as he forgets it, and, v. 10. he saith, Let him curse, because the Lord hath said unto him, Curse David. He saith not, the Lord hath bidden him curse the lord King David. Answers thou the high Priest so? Its a great word. Christ was the Messiah; that is a great office of King, Priest and Prophet: but he was willing to forget his office, by way of taking much on him, that he might fulfill his office by way of suffering. As Rulers and such as are in place must so far be dead to their office and place, as they must be willing to bear in their bosome the reproaches of all the mighty people, and to have their footsteps, even as Rulers, reproached, Psal. 89. v. 50, 51. Places and office too often have an influence and strong enough on our unmortified hearts. But there are some providential sufferings that befall Rulers, as Rulers, against which they should be hardened, knowing that the Lord suffers in them.*

10.
Deadnesse
to pleasure.

9. It should be our work to be deadened to pleasure. I have married a wife, and therefore, *ἐδύναμαι ἑλθεῖν*, I can not come. This is the most lively lust. There is a mortified eye, *Joh 31. 1. I have made a covenant with mine eye, why then should I look on a maid?* Mortified eye-looks call for mortified heart-looks. Its an old sin, *Gen. 3. 6. And when the woman saw the tree that it was good for food, and that it was pleasant to the eyes, — she did eat.* Mortified

Mortified Joseph saw sin ingraven on pleasure, Gen. 39. 9. How then can I do this great wickednesse, and sin against God?

10. There must be a deadned heart to all the three, to the world, 11. *Deadnesse to all the world.* 12. *Mortification to creature-comforts to multitude, friends, hosts, armies, chariots, horse, father, son, daughter, husband, to city, to our mother-country, &c.* 13. *Love not the world, nor the things of the world. If any man love the world, the love of the Father is not in him.* 16. *For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world,* Jam. 4. 4. There is some life between the friends of the world and the world, and James doubteth not to call that enmity with God, and the three great Idols of the world, gain, glory and pleasure, cannot make any happy, which Heathens, Plutarch, Cicero, Seneca saw: and therefore they pressed a contempt of the world. For strength is the glory of the Elephant or the Bull rather than of man, and plucked away by age and time; And beauty is no lesse uncertain, being made up of quantity and colour, and the Rose and the Lilly hath more of it than man. Riches have wings, and render not the owner happy: Nobility is a borrowed good, and the Parents glory not ours: And honour is the opinion and esteem of men, and we yet cannot be dead to *nothings*, to *shadows*, to emptinesse and to vanity: and fair buildings are well ordered dead bones.

11. They are not rightly mortified who are not deadned to creature-comforts, to father and mother, for they forsake, and the mother may forget the fruit of her own womb, but the Lord cannot forget his own, Psal. 27. 10. Isa. 49. 15. *My friends,* Job 19. 19. 2. *All my friends,* 3. *All my inward (and dearest) friends,* 4. *Abhorre me.* Forsaking is hard, but abhorring is most sad. Yea even in the Cause of God Paul is put to this, 2 Tim. 4. 16. *At my first answer no man stood with me, but all men forsook me.* 2. So must the Church be dead to forraign forces, Hos. 14. 3. *Assur shall not save us, we will not ride upon horses,* and the people must be dead and sit still from help from Egypt, Isai. 30. 7. *For the Egyptians shall helpe in vain, and to no purpose: therefore have I cryed concerning this, Your strength is to sit still.* Sitting still is a ceasing from relying upon the Chariots and strength of Egypt, as being dead to them: For thus saith the Lord, the holy One of Israel, in returning and rest shall ye be saved, in quietnesse and in

confidence shall be your strength: and ye would not. And 4. his people must cease from man whose breath is in his nostrils: for wherein is he to be accounted of? *Isai. 2. 22.* and be dead to multitude: for, *Psal. 33. 16.* No King is saved by an host, a mighty man is not delivered by much strength. 17. An horse is a vain thing for safety. The help of the creature substitute in the room of God, having the lustre of blue and purple, or cloathed in scarlet, riding upon horses. Young men of desire, *Ezek. 23. 23.* do easily dazle our eyes, and when we are not renewed in the spirit of our mind, unsanctified hearts are weak in apprehending, and more weak in discerning of things. 5. So must there be a deadning of the husband to the wife, *Job. 19. 17.* to servants, *Job. 15. 16.* to sons, *2 Sam. 16. v. 11.* of the mother to the daughter, of the daughter in law to the mother in law, *Mic. 7. 6.* to blood-friends. 12. All the godly and zealous Prophets said Amen to the word of the Lord, even Christ with sighs and tears, to the extreame defolation and ruine of *Jerusalem*, *Luk. 19. 41.* *Math. 23. 37, 38.* and *Jeremiah*, *Ezekiel*, *Isaiah*, *Micah*, *Hosea*, &c. to the plowing of Zion as a field, to the sword, captivity, to the laying waste of the land without inhabitants, *Isa. 5. 9.* *Isa. 6. 10, 11, 12.* *Jer. 9. 1, 2, 3, 4.* *Jer. 16. 1, 2, 3.* &c. *Mic. 3. 12.* *Hos. 4. 3.* *Hos. 5. 6, 9,* &c. There must be a deadning to our Country and Mother-Church, that the glory of justice may shine; yea to our fathers grave, our own bed, our own fireside.

13. The Lord will have *Isaiah* and the godly dead to Lawes and Government, to vision and prophecying, when Judge and Prophet shall be taken away, *Isa. 3. 2.* and children shall be their Princes, and babes shall rule over them, *v. 4.* and the vineyard broken, and the hedge spoiled. And he will have the godly dead to King and Priest and Law, *2 Chron. 15. 3.* Now for a long season *Israel* had been without the true G O D, and without a teaching Priest, and without law. *Hos. 3. 4.* *Hos. 10. 3.* And now shall they say, We have no King, because we feared not the Lord: what shall then a King do to us? Hence we must be mortified to every thing created which the Lord may take from us.

14. And upon this account there is required a deadning of our hearts to shipping and trading with diverse mighty Nations, as we see

set in the case of Tyre, Ezek. 27. of Babylon, Rev. 18. 11, 12, 13. Jer. 51. so are we to be mortified to fair houses, Isa. 5. 8. state-ly cities, Isa. 14. to all the Cedars of Lebanon, that are high and lifted up: to all the Oaks of Bashan, to all the high mountains, to every high tower, to every fenced wall, to all the ships of Tarshish, to all the fenced cities: for the day of the Lord may be upon these, Esai. 2. to all fair Rivers, to Oxen, Horses, Chariots, fair acres of land, to Vineyards, to Olive trees, Ezek. 29. 4, 5. Isa. 50. 2. Exo. 7. 19. Deut. 28. 31, 40, 41, 51. to seed time and harvest, Deut. 28. 38. Hag. 1. 6. to corn, wine, oyl, to cattell, increase of kine and flocks of sheep, Deut. 28. 51, Amos 4. 9. to Wine-trees, to Fig-trees, to seasonable rains, grasse and fruitfull fields, Joel 1. 4, 5, 7, 10. Jer. 14. 3, 4, 5, 6. to peace, safe down-lying and safe rising, Lev. 26. 36. for in all the hand of the Lords anger is stretched out.

15. The Lord would have us dead to valiant and to mighty men, to Captains, Isa. 3. 1, 3, 4. Yea he makes true, Ps. 76. 5. *The stout-hearted are spoiled, they have slept their sleep, and none of the men of might have found their hands.* 6. *As thy rebuke, O God of Jacob, both the chariot and the horse are cast into a dead sleep:* And therefore he will have us dead to courage in warre. Who brings on faintnesse and terrour upon the spirit, when the sound of a shaking leaf shall chase men, Levit. 26. 36. And when the Lord sends a trembling of heart, and failing of eyes, and sorrow of mind, Deut. 38. 65?

16. We are called to be dead to honourable birth, blood, and noble Families, when Princes are filled with contempt, and these that were cloathed in scarlet, imbrace the dung-hill, Lam. 5. 12. Isa. 40. 23, 20.

17. And we must be dead to the vigorousnesse of youth, when we read Eccl. 12. 1, 2, 3, &c. And Barzillai his complaint, 2 Sam. 19. 35. *Can I taste what I eat? Can I hear any more the voice of singing men and singing women?* And why but this should make us dead to sports, pastime, dicing, gaming, dancing, feasting, chambering, wantonnesse, to all plenty and fulnesse, when God can remove the appetite, and give bread, or remove bread, and give the appetite. So as the Lord leaves that doom on you, Lev.

13. A deadnes to Captains stoutnesse and valour in warre, to birth.

14. A deadnes to youth, pastime, play, laugh-ter, to hun-ger, fulness.

Lev. 26. 26. *And when I have broken the staffe of bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight, and ye shall eat and not be satisfied.* So is Solomon dead to laughter, Eccles. 2. 2. *I said of laughter it is mad.*

15.
A deadnes
to Ordina-
nces.

18. There is required a deadnesse to Ordinances, the Tabernacle is not God: *David* may be banished from it. The Temple is a Type of Christ, yet it is burnt with fire, and the Sanctuary prophaned: And the Lord required a sort of lentnesse or leasurlinesse of motion of the heart toward these, and will have his people in their exile resting upon this, Ezek. 11. 16. *Therefore say, thus saith the Lord God, although I have cast them far off from the heathen, and although I have scattered them among the countreys, yet will I be to them as a little Sanctuary in the countreys where they shall come.* And they who remained still at Jerusalem reproached their poor captivated brethren, as hated of God, and gloried in themselves as Citizens and Inhabitants of Jerusalem, saying, v. 15. *to the exiled brethren, Get you far from the Lord, unto us is this Land given in possession.* They were not mortified in looking upon the Holy Land and City, but vainly gloried in it. And therefore there are two things in Ordinances. 1. God that fills the Ordinances. 2. The externall bulke of them. Mortification to God and his presence in Ordinances, is not that we here require, for the affections cannot be vigorous enough in following God. There may be a limiting and binding of God to means, to the Temple, Sanctuary, hearing, Seals, and a fleshly heat and liveliness to means, and bare and naked Ordinances; and in both these there is so far required a deadnesse, as there would be an holy submission to all these, when the Lord deprives us of Ordinances, and a retiring in to the fountain, to the Lord himself, that he may be all in all. So some cannot sleep except the Bible be under the head in the night: Some tye their faith and comfort so to one man, if he be not their Pastor nothing is right. But so much of CHRIST, or the substance of Gospel-promises must be neglected, as means and instruments. and Ordinances are Idolized: In a word, mortification calls for liveliness of affection to God in Christ, and a holy deadnesse to all things that are not God.

19. There

19. There is necessary here a deadnesse to works, for there be these defects in them. 1. They cannot save, *Eph. 2.* (2.) They were not crucified for you, let them not have the place and Chair of Christ. 3. They cannot quiet the conscience, because they cannot justifie. *Paul Preached from Jerusalem to Illyricum*, laboured more abundantly then they all, was unrebukeable, was conscious to himself of nothing, yet was he as dead to these as to very nothing, *1 Cor. 4. 4.* and to losse and dung, *Phil. 3. 8.* Hence must we be dead to the idol of Godlinesse, for its not God.

20. And dead to Godly men, in poynt of confidence, we must not know *the Man Christ after the flesh*, *2 Cor. 5. 16.* nor any meer man, to cry man up as God, (*every man is a liar*) is contrary to Gospel-mortification.

21. It were good to pray much, and to be dead to prayer: One of the main causes why we cry and pray much and are not heard, ^{16.} Deadnesse to prayer. *Psal. 22. 2.* *Psal. 69. 1, 2, 3.* is, because that which is proper to God the hearer of prayer, to wit, confidence and hope, we give to prayer which is not God. We pray to our own prayers and to our own wrestling often, rather then to God: and we beleeve praying does the businesse and works the charm, as if prayer were Omnipotency it self.

22. Nor are we dead to faith and hope; but we beleeve in faith ^{17.} To faith and hope we pray to our owne prayers. and in beleeving, and we hope in our own hoping in God. *But was faith crucified for you?* How many fetch peace, pardon and righteousness, not from *Christ*, but from their act of beleeving? Hence a case, whether some may not fervently pray and beleeve strongly, and yet be disappointed in the particular they pray for and beleeve they shall have? Certain it may be, especially when we are dead to Omnipotency and alive to praying and beleeving, and lay more weight on faith in God then on God, and on praying to God then on God himself. What *Antinomians* say unjustly we give to works, to wit, our peace with God, they and many unduely give to faith, not to *Christ*.

23. We fail in being more alive to comforts then to God the comforter: the infant may at once both suck the breasts, and also sleep. And is one flower more to be smelled then the whole Garden? And shall feelings and raptures, and manifestations of God ^{18.} Deadnesse to comforts and feeling.

How farre
we may be
taken with
feeling.

in his out-goings be courted and over-courted by us beyond the God of all comforts? There is need that the heart be deadened to sense, for feeling and sense is fiery and idolatrous; and were sense more mortified at the out-goings of faith, hope, love, it were good, for our faith should be the more lively and vigorous to lay hold on God. *Q.* Is it not lawfull to be taken and feelingly delighted with the influences of God? *Ans.* Sure, feeling of it self is not faulty, the fierinesse and excessive fervour of feeling is faulty, especially when terminated upon created actings of love, faith, joy, desire, hope, and not upon influences as coming from the free Grace of God, otherwise, we are but sick and pained of love of our own gracious actings, because they are our own; and this is the sicknesse of selfshnesse. Ah! a Godhead, a Godhead is not known.

19.
Deadnesse
to the ha-
bit & stock
of created
grace.

23. Nor must we be, in a too lively way, taken with our own stock, nor trust in the habit of grace or the new heart: for grace in us is a created rose that spreads fair and broad and smells well, but it is not God nor Christ, *that we may learn not to trust in our selves, id' éavrois, 2Cor. 1. 9.* But why but we may trust in our renewed selves now furnished with a stock and infused habits, the excellent blossoms and blooms of heaven? Nay, *not in our selves* thus fitted, *but in God who raises the dead:* for its not possible both to trust in renewed self and in God: And *Paul* never meant that any that professeth CHRIST, is to lean upon sinfull self or upon lost and condemned self. And sure it is as selfy to be alive to infused habits, as to misken Christ, and think, being once a convert, we can fend our selves all the rest of the way to heaven without Christ, we need not Christ for a Guide or a Tutor, its within us may save us. And nothing can be more contrair to a living the noble and sure life of continuall dependencie by faith on the given Leader of the people, *Jesús Christ*, then to trust on habits of grace, they are not Christ.

20.
Deadnesse
to the
sweetnes of
heaven.

25. Ah! who is that mortified as to be dead to the created sweetnesse of joy, and the right hand pleasures of God, and the formall beatitude of glory, and alive to the only pure objective happinesse of glory? And yet that is mortification, to love and be sick and thirsty for heaven, not for the pleasures of the Garden, and the Streets

Streets of Gold, and the Tree of Life, and the River of Water of life, but for only only God, the heaven of heavens: And therefore we cannot be alive to pure and the only abstracted and unmixed Godhead, except we be thus dead to heaven.

26. There is a deadnesse to the letter of the promise: *The promise* (saith *M. Ambrose*) *is but the Casket, and Christ the Jewell in it, the promise is but the field, Christ is the Pearle hid in it.* Christ removed, the promise is no promise, or but saplesse signes. 21. To the promises: M. Isaac Ambrose, prima, media, ultima. life of faith, c. 9. Sect. 2. p. 123.

27. We must also be dead to the rayes, out-shinings and manifestations of God to the soul here, and must tranſchange God in all presence and all love-embraacements, and no more: but be dead to the house of wine, to the lifted up banner of love, to love-kisses of Christ, to the love-banquets, and to the felt lying, as the beloved, all the night between the breasts: for these nearest communications are not God himself. There is required a godly hardnesse for receiving sparkles of hell and some draughts of sore trying wrath, and the hell of his most wise and righteous frownings, and necessary absence and night of hiding himself. 22. Deadnesse to the out-shinings of God, to take a right absence & presence.

28. And should not the Church be dead to providences of fair weather, and Court, or the blessing of a godly King *David, Ezechiah*, and mortified to miraculous deliverances, dividing of the red sea, defeat of enemies, to confirmation of the truth by Martyrdome and sufferings to blood? He who is dead to himself and his body and ease, and hardned against contradictions of sinners, against torment of body, cold, imprisonment, sickness, death, and can in patience submit to all providences, is crucified with Christ, if God give or withdraw, he is dead to both. 23. Deadnesse to fair providences of court, God, ly Princes, miracles.

28. All who are dead with Christ, are dead to all dead worship, saplesse ceremonies, and formall worship, *Col. 2. 20. Gal. 4. 9.* and are lively in the serving of God, and *servant in spirit, serving the Lord:* And *rejoice in Christ Jesus, and have no confidence in the flesh,* *Phil. 3. 3. Rom. 12.* 24. To saplesse wil-worship.

CHAP. V.

Of the Covenant of Redemption between God and the Mediator Christ. 2. Christ is not a bare witnesse to confirm the Covenant, but the Author of the Covenant. 3. The Socinian way of works cannot quiet the conscience. 4. Christ is upon both sides of the Covenant. 5. Justice mediates not. 6. Reasons of the entrance of sin.

Isa. 49. 8. I will preserve thee (saith the Lord to Christ) and give thee for a Covenant of the people.

Q. 1. How is Christ given as a Covenant of the people?

Hence, the 1. Question: How is Christ said to be given as a Covenant of the people?

Ans. As Isai. 49. 6. he saith, I have given thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth: that is, as Act. 13. 46, 47. I have thee, O Christ, to be the Preached Light, and Guide of the Gentiles, and the Preached Saviour, declared and proclaimed by the Preaching of Paul, Barnabas, and the Apostles, and Pastors. So I will give thee for the Covenant, that is, the Preached surety and Mediator of the Covenant, Heb. 7. 22. Heb. 8. 6. When the first Covenant was broken, he makes with us an everlasting Covenant, even the sure mercies of David, Isai. 55. 3. 2. I will give thee as the only one who is the subject of the Gospel and Covenant of Grace: For to Preach Christ and to Preach the Gospel and New Covenant are all one. 3. I have given thee to be the confirmer of the promises, they are all yea, and Amen, in thee, 2 Cor. 1. 20. Gal. 3. 16. And 4. by thy death thou confirmes the Covenant, and seals it with thy blood, Heb. 9. 15, 16, 17, 22, 23, 24. Heb. 13. 20.

Q. But Socinus denies that Christ is the purchaser or the obtainer by his blood (as it were) of the New Covenant, for he did not by his death procure or merit pardon to us, he is only the surety or Mediator of the Covenant. And Crellius and he say, the cause why the confirming of the Covenant is ascribed to the death of Christ, is because as by a slain beast and divided into two parts, Covenants of old were established, so by the death of Christ the Covenant of Grace was solemnly confirmed and sealed? **Ans.**

Socius de
Servato. l. 2.
c. 16.

Ans. Christ is so the Surety as Mediator, as he is also the Author of this Covenant, as God, *Exod. 3.6.* It was he who said, *I am the God of Abraham, Isaac, and Jacob.* *1 Cor. 10.9.* Let us not tempt Christ, as some of them tempted him, and were destroyed of the Serpents. And this is he who led them, and brought them out of Egypt, *Numb. 21.6,7.* whom they tempted in the wilderness, *5,6,7.* And he ascribes to himself the Covenant, *Heb. 8.9.* Not according to the Covenant that I made with their fathers, &c. And it is clear, that the pardon of sin promised in the Covenant, *Jer. 31. Heb. 8.* is never ascribed to the blood of Martyrs, but every where to Christs blood, *Eph. 1.7. Col. 1.14. Rom. 3.25. Rev. 1.5. 1 Joh. 1.8. Heb. 9.14,15,22. Heb. 10.16,17,18.*

2. That he is the Surety also of the Covenant, is expressly said, *Heb. 7.22.* and the Mediator thereof, *Heb. 8.* Nor can it be said that the death of the Testator does properly give faith and authority to the Testament, for the authority and justice of the just or unjust will of the Testator, addeth unto, or diminisheth from the authority of the Testament; for the Testators will is the principal efficient cause of the Testament, the death of the man is only a necessary condition, by which the right of the Testator to these goods is transferred from him (who now being dead, needs them not) into friends, to whom they are left in Legacie; and so death is but an antecedent condition of the right to the goods. 3. Christs dying to bear witness to his own Gospel is only the secondary end of his death, in so far as secondarily remission of sins is made known to us after the principall end of his death, to wit, reconciliation, remission, pardon, redemption, and life is purchased to us by way of merit: And sure the truth of pardon and redemption is hugely more confirmed and sealed by the whole company of the Martyrs, and made known to the sons of men, then by the death of one single man, *Maries Son*: Nor does the Scripture ever commend Christs love to us in sealing the Gospel with his blood as the only way to life, or making this the most strong Argument to move us

The death of the Testator how it confirms the Covenant.

It is true that the death of the Testator, to wit such a death of one who is more then a Testator or only man, even God man, procures as a meritorious cause, life, remission, &c. but this it does not as the death of a Testator and dying friend, but as such a so excellent, so satisfactory a death, which no Martyrs death can do.

There is a far other thing in Christs blood then power of sealing and witnessing the truth which is in the Martyrs blood.

to believe in God, and obey Christ, because Christ died for sinners, and rose again to make the Gospel true like, and worthy to be believed, as the Martyres do; but love shined in this, that in dying we have redemption and forgiveness and life in his blood; And since Godly and sound believing Martyrs died for this end, especially to glorifie God, and seal the truth, *Joh. 21. 19. Rev. 2. 13. Mat. 10. 32. Luk. 12. 8. Mar. 8. 38. Luk. 9. 26. 2 Tim. 2. 12. Rev. 12. 11.* we must have most properly forgiveness of sins in the blood of *Severen*, and *Antipas*, and the rest of the *Martyrs*. And miracles do abundantly seal the truth of the Gospel; And so doth the holiness of profession, *Joh. 20. 32. Mar. 16. 20. Joh. 5. 35. 36. Mat. 5. 16.* but never are we redeemed, justified, saved by Christs and the Apostles miracles and holy life, for any thing we read in Scripture; but we have life by Christs blood as by a rancome, a price to buy us.

Q. Hence, 1. case: May not the conscience be quiet by the way of *Suicide*, which lays aside a rancome given to Justice?

Ans. The experience of the Godly man wakened in conscience faith to this, when he is chaffened with pain in his bed, and the multitude of his bones with strong pain, and the mans soul drawes science by heart to singhawe, and his life unto the destroyers, and the man standeth in need of an Interpreter, one among a thousand to shew unto him his right conscience, *Job 33. 19, 20, 21, 22, 23.* Then God is gracious to him, and saith, deliver him from going down to the pit, I have found him a rancome: He is not quiet while God say, my Prophet, deliver him from hell and the pit, which he so much fears, for my offended Justice hath found a rancome in Christ, and I am pacified with him. Yea, and the conscience must be purged from dead works, by his blood who offered himself without spot to God through the everall Spirit, *Heb. 9. 14.* Yea, and there is no remission of sins without shedding of blood, *v. 22.* Not of Bulls or Goats, for the blood of beasts leaves still conscience of sin, *Heb. 10. 1, 2.* Then it must be the blood of Christ, *v. 5. 10.* who was crucified and made a curse for us, *Gal. 3. 10.* such a curse as we must have eternally, according to Divine Justice, suffered. Yea, if works done by the exemplary grace of a Martyr, such a holy man as Christ, who was never wounded for our transgressions, nor bruised

trailed for our iniquities, then Christ died in vain, and there was no ranfome of blood given for our fins, only God of free-will made an innocent man a curfe, and would have him crucified neither for his own fin, nor for ours; well then, may good works without the blood of finner or surety, take away fin: And the conscience sprinkled with good works may well calm a guilty conscience, yea, and according to the measure of good works is the measure of assurance of peace with God. Now we see the most tender *David*, *Job*, *Heschiah*, *Heman*, who walked most with God, have not alway most assurance of peace and righteousness with God, but most dreadfull doubtings of conscience, according as by faith they apprehend the ranfome of full satisfaction, or were dazled and darkened in their apprehension; yea sure, without the ranfome of blood, of free-will, all receive a dry and unbloody pardon by doing the Commandements of *Jesus Christ*. The *Socinian* faith which looks to an exemplary Martyr whom God of no justice, but in vain, and for no cause, delivered to death, but of meer free pleasure, whereas there might be, and is forgiveness without shedding of blood: contrair to *Heb. 9. 22. Rom. 3. 24. 25, &c.* even good works done in imitation of Christ.

Q. 21 Another case is here: Is Christ on our side of the Covenant, and on the Lords side? This would seem no satisfying of justice. *Ans.* It is true the case would seem no quiering of conscience. If 1. Christ-God were not the same offended God, who out of lovenary of free grace doth condescend to make a Covenant of grace, and so is upon Gods side. 2. If Christ were not a Person different from offended God, as the Godhead is common to all the three, so in a voluntary and admirable dispensation and Oeconomie the Kings Son, a Person different from the Father, taketh upon him our nature; And 3. having mans nature which offended, and so being fit therein to satisfy wrath, and fit therein to merit, to sanctifie the people with his own blood, might well be upon our side: and there's no scenick, no seeming, but a most reall satisfaction here, in that there is a most full and reall compensation made to offended justice, and our faith laying hold on this, the conscience is quieted. As I signed in the first *Adam* legally, so I satisfied in the second *Adam*. *Obj.* But justice saith, The same person

Christ is upon both the Lords side of the Covenant, & upon our side, & the satisfaction is most reall

person that sinned, the same must suffer and satisfie, and no other.

Ans. Justice saith so, but that part of justice by the graciousnesse and mercifulnesse of the Just-God is, and may be dispensed withall: Justice as justice seeks satisfaction, but Sovereignty of free-grace, not justice, determines how, and who shall pay. So as Justice as Justice seeks payment, the Creditor as the Creditor seeks recompence and restitution: But by whom; Justice determines not, whether payment and satisfaction be made by the same very person who offended, or by a fit surety in the person and place of the offender, as it determines not whether as much or far more be restored then was taken away, so there be a compact and voluntary agreement between the satisfier and the satisfied. Hence, Justice being 1. offended, is not (to speak so) the interposing and the mediating attribute of God; but Sovereignty of Free-grace

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and mercy interposeth. 2. Justice may seek payment from the only offending partie, and from no other, from *Adam* and his posterity only; but Justice doth not indispensably, and by necessity of nature exact payment from the only offender and from no other. 3. The conscience of the beleever may with sweetnesse of admiration and peace rest upon satisfied justice, and adore interposing grace, and be quickened from looking unto, and loving interposing grace, to obey and take on the labour of Gospel-love to run the wayes of his Commandements. 4. It is not an act of Law, nor of Justice, to give, or find out a satisfier, but an act of love, grace, and infinite wisdom.

Q. 3. A third case is, how can the beleever look upon life eternall as a gift, if it be sold at so condign a price as Christs blood?

Our glory was work and wadge to Christ, but of free grace to us, we bought it not.

Ans. It is not fit to speak of this mysterie, but with holy reverence, life eternall is bought to us, and we are said to be bought with a price, 1 *Cor.* 6. 19. 1 *Pet.* 1. 18. 1 *Tim.* 2. 6. *Matth.* 20. 28. Now it is unworthy of Christ, that the fruit of his death should be only grace, not glory, and such a grace as is lubrick, uncertain, renders us indifferent, but much weaker to beleieve or not beleieve, that is, as *Socinians* say, to earne and win the wager of Glory by a new Gospel-working, which is our righteousness, and merit to glory: For sure Pagans are more sinfully weak in the Second *Adam* who died for them, as *Socinus* will, then mankind were in the first *Adam*. The Scripture saith that Christ gave himself for his Church, that he might present her a glorious Church, *Eph.* 5.

21. 27. 1 Thes. 5. 9. For God hath not appointed us for wrath, but to obtain salvation by our Lord Jesus Christ. 10. Who died for us. 2 Tim. 2. 10. Therefore I endure all things for the elects sake, that they also may obtain the salvation which is in Christ Jesus with eternall glory. Jude 21. Looking for the mercy of the Lord Jesus Christ unto eternall life. Rev. 5. 9. Thou hast redeemed us to God by thy blood, &c. Act. 20. 28. Feed the Church of God, which he hath purchased with his own blood. Eph. 1. 7. In whom we have redemption through his blood. 11. In whom also we have obtained an inheritance. We are not afraid to call eternall life a fruit of Christs death, that is, of the merit of his death: See Job. 10. 10, 11. 28. Job. 3. 14, 15, 16.

Q. 4. A fourth case: Many stumble, some in that God permitted sin to enter, which he might have hindered, knowing he should be thereby under a necessity either to torment men in hell, or torment on earth his most innocent Son Christ?

Ans. Socinians, Arminians, yea Pagans, and all enemies to Christian Religion, are burdened with the same seeming reason: For if God, or their gods may hinder wickednesse, and yet do not hinder it, they bring themselves, or the true God, that they must be necessitated to torment the sinners.

2. There be reasons unanswerable, why if we yeeld (and it is a shame to deny) that God is able to hinder sin to enter in the world, or that he is not infinitely wise, and so that he hath not most weighty reasons why he suffers sin to be: As 1. if sin come freely in the world without the will of God, either the Lords dominion over sin must be none at all; or the creatures dominion of free-will must be dependent upon the dominion of grace and Sovereignty. 2. The out-goings of free-grace must eternally be hid, if sin had never been. As there had been no field for the expressions and blossoms of eternall flourishing revenging justice: As also, the creatures armes are short, and could not reach the eminent degree of manifesting the glory of free-grace and pardoning mercy, but the Lord aimed at this. And 1. the relation of a Saviour and a sinner, of the Physician and the sick must be known; Now a Physician hath not relation actuall to all sick, all the world over, but only to his own patients, his own sick ones, who by Covenant, feeling their danger,

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None sick danger, have laid the weight of life and death, of righteousness, of salvation over upon that one only Saviour, and live, dyer, apply salves, medicine, only by the direction of this Physician, and do receive medicine and receipts from no other.

2. Infinite wisdom made choise, beside other infinite possible wayes, of this only way of redeeming: and here glorious Sovereignty shines, he waites out, *Judas, Magus, Pharaoh*, to be fire-wood and coal to the River of fire and brimstone, and made so many sinfull peeces of sick, brittle clay, overgilded with the habit of grace, of free righteousness, of glory, to be the eternall harpers and proclaimers of the glory of his grace; whereas he might have made these stones, and worms, for he created Angels and worms, and all out of the *Mother Nothing*, by his good pleasure. And it must be a wonder of unsearchable Sovereignty, that should not for eternity have been concealed, such a number of Angels and men whom he set up in the heaven of heavens as heirs of glory, to be everlasting Heralds and Trumpeters to sound out experienced grace and mercy, might have been, if so it had pleased him, lumps of everlasting vengeance in the eternall sack, and all that are condemned, and suffer the vengeance of eternall fire. both devils and men are chips and peeces of *beings* hewen out of the same rock (if so we may speak) of that huge and vast *Nothing*, and might have been up before the Throne filling the Chairs and rooms of the now heirs of glory, thou beleever, might have been in the seat of *Judas*, scorched in his furnace in hell, and *Judas* might have had thy Throne and thy Crown up with him eternally who sits on the Throne, and with the Lamb.

3. He might have kepted all the sons of men, and all the Angels, God might in a sinlesse condition, to be courteous to proclaim the glory of Law goodnesse, and of the never broken Covenant of Works, but then there should never have been such a thing *known to the generations to come*, as that *Ark of glory*, that huge and boundlesse all fulnesse of the indwelling Godhead in the Man Christ. Sure, then there had there been none sick, such a suffering Physician to heal us had should have never been, none lost would have said there is no Saviour, none dead been no in sin, would say, there is no need of such a Lord and Prince of life, place for the Ark of *by whose swelling wounds we are healed*, Isa. 53. glory J.Ch.

4. Nor was it fit that this should never be known to *Angels* and men, that the Lord honours so many redeemed sinners with a grant and licence to love so high, so precious a Redeemer, and as it were to marre and black his fairnesse and desirable excellency with our feeble and sinfully weak love, he being so far above our love or faith or praises.

5. The Gospel-wonders should not be an eternally sealed book to men and Angels, as, *Revel. 12. 1.* that wonder in heaven, *A woman clothed with the Sun, and the Moon under her feet, and upon her head a crown of twelve Stars*, should be known. And what was shewed to *John* was to be shown to the Churches, *Rev. 21. 10.* And he carried me away in the Spirit to a great and high mountain, and shewed me that great City, the holy Hierusalem descending out of heaven from God. 11. Having the glory of God. I mean here the wonders of grace, mercy, declared justice: as that the most High should empty Himself and the Godhead be united to clay: that there should be such a high Bridegroom, so low and sinfull a Spouse: that death should conquer death: that *Nothings* of clay should sing their debts, eternally cast down their crowns, being made of sinners glorified Kings, and not be ashamed to cast down their crowns before him that sits on the throne. Nor should the gifts and graces of God be hidden, *Rom. 8. 32.* He that spared not his own Son, — how should he not with him, *χαρισται*, give us all things, be grace to us all? How should he not make heaven and earth free grace to us, and all a masse of grace to us? *Eph. 1. 6.* *ἐν ᾧ ἐχαρίτωσεν ἡμᾶς*, He hath begraced us all over in Christ. *1 Tim. 1. 13.* But I obtained mercy, as dipped in a sea of mercy. *Luk. 1. 28.* Hail Virgine, *κεχαρισμένη*, filled with free grace. Let us forgive one another, *Col. 3. 13.* as Christ begraced pardon to us, *ἐχαρίσατο ἡμῖν*. That we might know, *1 Cor. 2. 12.* *τὰ χαρίσματα*, the things that are freely given us. And what a debt must that be, the forgiving of ten thousand talents, more then to forgive millions and tuns of gold?

Hence the Question, whether Law-innocency and never sinning, or Gospel-repentance and rising again in Christ, be most excellent? It is answered, 1. Simply to us: It is better and morally more excellent never to fall, never to be sick, then to rise in Christ and be

The Gospel-wonders of grace should not eternally be hid.

Whether of the two be most excellent, Law- or Gospel-innocency, or Gospel-repentance.

be healed by such a Physician. But sinning and falling being considered in relation to a more universall good, there is more excellency in Gospel-rising then in Law-standing: As, 1. There is more feeling deeper sense in the woman which *did wash Christs feet with her tears, and wipe them with the hair of her head*, then in some who never so fell. And Christ may hold forth something of this, *Luk. 15. 7. Likewise I say unto you (saith Christ) there is more joy in heaven over one sinner that repenteth, more then over ninety and nine just persons that need no repentance.* True it is our Saviours scope is not to compare repentance and Law-innocency together, or to show that the *Pharisees* needed no repentance, as if they were not in a lost condition: but to show what joy was in heaven with the Lord the father of the forlorn son, and in the Angels, at the home coming of repenting sinners. And is not a Jewell of ten thousand millions of more worth then a Diamond that is not worth the eighth part of that summe? *Adams* innocency and never sinning should have been by the common influences of Law-love, and the same may be said of Angel-innocency. But Gospel-repentance is the gift procured at a dearer rate, Christ was exalted a Prince to give repentance, *Acts 5. 31.* Neither should there be sense and such loving sense of free grace in the forlorn son, had he never fled away from his father, and never been so received with a welcome of grace which he beleaved, before he felt it.

CHAP. VI.

Q. II. Whether there be any such thing as a Covenant of Suretyship or Redemption between JEHOVAH and the Son of GOD? That there is such a Covenant, is proven by
 II. Arguments.

Christ Man **N**O doubt, *Christ God-Man* is in Covenant with God, being a person designed from eternity, with his own consent, and in time yeelding thereunto, and yet he stands not in that Covenant-relation that we stand in: as we shall hear.

Arg. 1.

1. *Arg.* What Argument does prove that there is a people in Covenant with God, who call the Lord their God, as *Zech. 13. 9.*
Jer.

Jer. 32. 38. Isai. 25. 9. the same shall prove Christ to be in Covenant with God: As who can say, he is *my God*, he must be in Covenant with God. As *Jer. 31. 33. I will be their God, and they shall be my people*, *Ezek. 11. 20. Ezek. 34. 24, 25, 30.* Now this is clearly said of Christ, *Psal. 89. 26. He shall cry unto me, thou art my Father, my God, and the Rock of my salvation*: The Son, the only begotten of the Father saith, *thou art my God*, *Heb. 1. 5.* And again, *I will be to him a Father, and he shall be to me a Son.* It is expounded of Christ, but was first spoken of Solomon, the Type, *1 Sam. 7. 14. My mercy, that is, my Covenant-mercy to the Son of David and his seed, shall stand sure as the dayes of heaven*, *Psal. 89. 28, 29, 34, 35, 36. 1 Chron. 22. 10. He shall build a house for my Name, he shall be my Son, and I will be his father.* Then follows the Covenant-promise: *And I will establish the Throne of his Kingdom over Israel for ever*; which is expounded, *Psal. 89. 28, 29, &c. of Christ, a Covenanted King as long as the Sun and the Moon indures, 34, 35, 36. and cannot agree to David, whose Kingdom is now gone.* As also, *Christ flees to this Covenant in his extreame suffering, my God, my God, why hast thou forsaken me?* *Psal. 22. 1. Mat. 27. 46.* So *Psal. 40. it is Christ who saith, v. 8. I delight to do thy will, O my God.* And it is a Covenant compellation, *my God*, and spoken by him, *v. 6. Mine ears thou hast opened, who removes all sacrifices, and offers himself a sacrifice, Heb. 10. 5. A body thou hast prepared me.* So also, *Ps. 45. 7. Thou lovest righteousness and hatest wickedness: Therefore God, thy God (a Covenant word) hath anointed thee with the oyl of gladness, above thy fellows.* See glorified Christ glorying in this, *Rev. 3. 12. Him that overcometh will I make a pillar in the house of my God, and he shall go no more out: and I will write upon him the Name of my God (which is) New Jerusalem, which cometh down out of heaven from my God: Four times he calls him his God.* The Lord speaks in his Type, *Psal. 118. 28. he who comes in the Name of the Lord, and is made the head of the corner: Thou art my God, and I will praise thee, thou art my God, I will exalt thee.* Christ is a noble example in this teaching us to ride at this anchor of hope, *thou art my God by Covenant. Mic. 5. 4. Christ shall feed in the Name of the Lord his God, Isa. 55. 4.*

For the Covenant of redemption because Christ calls the LORD his God.

2. Arg.

From the
Lords call-
ing of his
Son to his
Office.

2. Arg. Is taken from the Lords way of calling of *Christ* to his Office of *Mediator*: So, he who is the Lords chosen, called, and sent servant, is either ingadged in the service, by necessity of nature, so that God cannot choose, but he must choose and call him, and he must, by the same necessity of nature, be chosen and called to that service, or he is the Lords chosen and called servant by free agreement and consent of the Lord who calls, and of the partie called, which is a Covenant between Master and Servant, the Lord and the sent Ambassadour who is sent, the Lord, the Messenger who comes with such news. Now of *Christ* it is said, *Isai. 42.1. Behold my servant whom I uphold, my chosen in whom my soul delights.* And of meer grace and free-love, both God sent him, and he came, *Joh. 3.16. 1 Tim. 1.15.* for by no necessity of nature was *Christ* sent to preach glad tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, *Isai. 61.1. to say to the prisoners go forth, Isai. 49.9.* For *Isai. 42.6. I the Lord have called thee (saith he) in righteousness — 7. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darknesse out of the prison-house.* Nor can we say, that any thing, but the good will of the Lord did conclude or determine him to send: 1. To save men, not Angels, *Heb. 2.16.* 2. Some men, not others; *Joh. 15.13,14.* 3. So ill deserving men, as lost ones, *Luk. 19.10. sinners, 1 Tim. 1.15. Rom. 5.6.8. (3.)* When the Lord speaks of the Covenant of grace, *Ezek. 37.23.* he addes a word of this Covenant, *I will cleanse them, so shall they be my people, and I will be their God.* 24. And David my servant (the son of David *Christ*; for David was dead) shall be King over them, and they all shall have one Shepherd. *Ezek. 34.23. I will set up one Shepherd over them, and he shall feed them, even my servant David, he shall feed them, and he shall be their Shepherd. 24. I the Lord will be their God.* And *Zech. 13. JEHOVAH* ownes *Christ* as this Shepherd, as one of his hiring. *v.7. Awake, O sword, against my Shepherd. Mal. 3.1. The Messenger of the Covenant, whom ye delight in, behold he shall come, saith the Lord of Hosts.* Hence, this David is the Servant, Shepherd, and Messenger of the Lord, either by nature, which cannot be said, for the Man *Christ* is by Nature his servant, but *Christ.*

Christ-Mediatour, *God-Man*, is not so his servant, or he is so by free consent, on the Lords part, who hires and sends him, and on Christs part, who graciously condescended to be hired, and undertook for us; which all along must be understood of no servile reward.

3. *Arg.* Christs voluntary yeelding to the work, proves this, if *Christ-God-Man* willing to empty himself and take on him our nature, did offer his service to God, saying, *Sacrifice and burnt-offering thou didst not desire*, *Psal. 40. 6.* *Heb. 10. 5.* *a body thou hast prepared me.* 7. *Then said I, loe I come (in the volume of the book it is written of me) to do thy will.* And if *Christ-God-Man* did willingly lay down his life of his own goodnesse, and no man could take his life from him, against his will, *Joh. 10. 11, 18.* *Joh. 18. 5. 8.* *Joh. 14. 31.* *Luk. 9. 51.* Then is Christs free consent to be our surety and Redeemer, to seek and to save us, clear, *Matth. 20. 28.* *Luk. 19. 10.* And if it pleased the Lord to bruise him, *Isa. 53. 10.* and of love to give him to the death for us, *Joh. 3. 16.* *Rom. 8. 3. 32.* *Matth. 21. 37.* then the Lords consent that he should be our Surety, Saviour, and Redeemer, is no lesse evident. Now a mutuall agreement between *J E H O V A H* and the Son for one and the same undertaking is a compact and Covenant, to have us saved.

4. *Argument* is, from the agreed upon giving and taking between the Father and the Son, where there is a free giving of some to the Son to be ransomed, and kepted, upon the Fathers part, and a most free closing of the Son to own and answer for the given, and to lose none, but to raise them up at the last Day, There certainly is a Covenant gone before, as *Jacobs* reckoning with *Laban*, *Gen. 31. 39.* *That which was torn of beasts, I brought not unto thee: I bare the losse of it; of my hand didst thou require it, whether stolen by day, or stolen by night.* 40. *(Thus) I was, in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.* This evidently speaks a Covenant upon *Labans* part, delivering his flock to *Jacob*, as to a servant and sheep-herd, saying, *I contract with thee, I deliver my flock to thee, answer for them: make an account to me of dead and living.* And on *Jacobs* part, a taking burden Covenant wayes to take care of them;

3. *Arg.*
Christ his offering of his service to GOD proves this Covenant.

4. *Arg.*
The Fathers giving of the elect to Christ to be redeemed, and the Son his willing receiving of the proves this Covenant.

them; and a Covenant-yeelding, require thou at my hand old and young, weak and strong of the flock: I bind myself to keep them. So Christ hath delivered and given to him of the Father, so many by head and name, Joh. 17. 2. *As thou hast given him power over all flesh, that he should give eternall life to as many, ὡς ὅσους αὐτῷ ὡς ὅσους ἔδωκάς αὐτῷ, I have kept, and none of them are lost. Joh. 6. 37. All that the Father hath given me, shall come unto me, ὅσοι δὲ δίδωμι αὐτῷ ὁ πατήρ, and the comer to me, I will in no wise cast out. 39. And this is the Fathers (Covenant-) will that sent me, that every one which seeth the Son and beleeveth on him, may have everlasting life, and I will raise him up (by Covenant and Go-*

The persons being given of the Father to the Son speaks strong consolation & is no consolation at all to depend upon free-will,

spel-promise) at the last day. And what speaketh stronger consolation, then the Father gave me to the Son Christ to be saved, and the Son undertook for me, hath given a written band under his hand to keep me? O what happinesse that I am not mine own keeper, but that Christ hath given it under his hand, and the Father and the Son have Covenant-wise closed and stricken hands, the one having given, and the other received me a-keeping. 2. My soul enter thou not into their secrets who lay all peace, comfort, assurance of salvation upon their own *Socinian* faith, that is, their indifferent relying upon the *Saviour Jesus* and their own holiness, watchfulnesse, obedience, love to God. Sure, the comfort, joy, peace, assurance *subjective* that they have in their conscience, can be no stronger then the *objective* and fundamentall certitude of standing, persevering, overcoming, flowing from free-will which is woefully free and indifferent to persevere and stand, or not to persevere, not to stand, but to fall away. Its a stronger consolation (and the strongest should be the Christians choise) that is founded upon the Fathers giving, and the Sons receiving of sinners; and the faith of salvation to me which relies and leans upon Christs undertaking for me, that I shall not be lost, nor casten out, then upon my undertaking for my self.

5. Arg. Christs receiving of the Seals of the Old & New Covenant, proves that there is such a Covenant

The fifth Argument is from Christs receiving the Seals, Who so receives in his body the Seals of the Covenant of Grace, Circumcision, and Baptism, and yet needs no putting off of the *body of the sins of the flesh*; by Circumcision, and needs no forgiveness of sin,

no regeneration, no burying with Christ in Baptism, as *Col. 2. 11, 12. Rom. 6. 3, 4, 5.* and eats the Passeeover, and needs not that the Lamb of God take away his sins, as *Joh. 1. 29.* since he is holy, and without sin, he must be under the Covenant, and God must be his God, in some other Covenant then sinners are, for these seals are proper to a Covenanted people, strangers and Pagans might not receive them, but these in Covenant only, *Gen. 17. 7. Exod. 12. 48. Matth. 28. 20. Col. 2. 11, 12.* and Christ must have received Seals for other uses and ends, then sinners received them, to wit, to testify that he was the God of both *Jews* and *Gentiles*, and that he was the undertaker for us, in a Covenant of suretyship for us, to perfect a higher command then any mortall man was under, to wit, to lay down his life for sinners, *Joh. 10. 18.* and beside that, for our cause he was *made under the Law, to fulfill all righteousness,* and so was Circumcised, *Luk. 2. 21.* Baptized, *Matth. 3. 13, 16, 17.* did eat the Passeeover with the Disciples, *Mat. 26. 18, 19, 20. Mar. 14. 18. Luk. 22. 13, 14.* he, in coming under that state in which he must, because a man, fulfill the Law, and be under even Gospel commands so far as they were suteable to his holy Nature, testifieth in obeying all commands even of the Morall Law (and as the Son of God he was under no such obligation) that he was under a speciall ingagement, and compact to God, for the work of Redemption. And we are taught to feel what imbred delight and sweetnesse of peace is in duties; when Christ Covenants with God to come under the Law, and under the hardest of commands, to lay down his life for sinners, because it was a Law and command by Covenant, that hath most of obedience which hath most of a Law.

Q. Was Christ such an one, as needed seals to his speciall Covenant with the Father? Why Christ received the Seals.

Ans. He needed no seals at all to strengthen his faith of dependency, for there was no sinfull weaknesse in his faith, yet he was capable of growing, *Luk. 2. 52:* For the Law requires not the like physicall intencion and bendednesse of acts of obedience from the young, as from the aged. 2. In that the receiving of the seals proves Christ to be Surety of the Covenant of Grace, it makes good, that he was under the other Covenant, and to perform the obedience due to the speciall command of dying, as to a command of Covenant.

6. Arg.

6. Arg. God might have followed a Law-way with all flesh, & not have sent his Son; & the Son might have refused to be sent: Ergo, by compact Christ came

6. Argument, is from the Lords libertie: If God might in justice have prosecuted the Covenant of Works, and Adam and his might justly have suffered eternall death for sin (for the Law is holy and just, and the threatning *Gen. 2. 17.* just) except the Lord had of grace made another Covenant, then must the Lord send, or not send a Saviour to suffer, and be a suffering Redeemer and Surety as pleased him, or not pleased him; and if Christ may refuse to undertake, or willingly agree, as pleased him, and Christ being God consubstantiall with the Father, might have stood to the Law-way of works: For who, or what could have hindered him to follow a course of justice against all men? then if both agreed to dispense with that Law-way to save man; Here is Covenant-con-discension between JEHOVAH and the Son, of quieting Law, and pitching on a milde Gospel-way.

7. Arg. All the promises how they are made to Christ.

7. Argument, from the promises made to Christ: He to whom the promises are made, as to the seed, so as in him *they are yea, and Amen*, and he who is eminently the chief heir of the promises, asingaged to make good the promises on the Lords part, to give forgiveness, *Jer. 31. 34.* *Heb. 8. 12.* perseverance, *Jer. 32. 39, 40.* *Isa. 54. 10.* *Isa. 59. 21.* peace, *Ezek. 34. 25.* *Lev. 26. 6. 11, 12.* yea, and a new heart, *Jer. 31. 33.* *Ezek. 11. 19.* *Heb. 8. 10.* life eternall, *Joh. 10. 28.* and to make good the promises upon our part, by fulfilling the condition, and giving habituall grace, *Jer. 31. 33.* *Ezek. 36. 26.* and actuall influences, *Jer. 31. 34.* to know the Lord, *Ier. 32. 39. 40.* *Ezek. 36. 27.* to, and with him, God must strike a Covenant of suretyship, that he shall have the anointing in its fullness, above his fellows, without measure, to make good all these promises as Mediatour; for it is not simply grace and life that the Lord bestows upon his people, but grace out of the store-house of the Mediatour God-Man. Now this must be given to Christ by promise, *Gal. 3. 16.* Now to Abraham and his seed were the promises made, he saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ: He cannot well mean mysticall Christ, that is, Christ and all his, for they are indeed many and numerous, as *Isai. 2. 1, 2.* *Isai. 60. 1, 2, 3, 4, 5, 6.* *Psal. 22. 27.* compared with *Rev. 5. 11.* *Rev. 7. 9.* for the promises are made to Christ-God-Man eminently, not formally: For *2 Cor. 1. 20.* All the promises

promises of God in him are yea, and in him Amen. For the promise is made to us for *Christ*, and through his grace, then the promise is made first to him, and more eminently, and to us for him: *Propter quod nunquam tale, id ipsum magis tale.* 2. The promises are fulfilled and made good, not because we fulfill the condition, but for *Christ*, in whom, and by whose merit, both the grace promised, and the grace habituall and actuall to perform the condition, be it faith, repentance, humility, &c. is freely given to us. 3. *Christ* is he who makes the Covenant and all the promises, *Act. 7. 31.* Who said to *Moses*, *I am the God of thy fathers, the God of Abraham* — 34. *I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them: And now come, I will send thee unto Egypt.* And *v. 35.* *Moses is made a Ruler and a deliverer by the hands of the Angel that appeared to him in the bush.* This is *Christ*, the Angel, 38. of the Covenant, *Mal. 3. 1.* *Whom they tempted,* 1 *Cor. 10. 9.* Of whom the Lord said, *Exod. 23. 21.* *Beware of him, and obey his voice, and provoke him not: for he will not pardon your transgressions, for my Name is upon him.* And this Angel saith, *I am the God of Abraham, the Omniscient God that sees the afflictions of his people.* 3. Hears their prayers. 4. Delivers them out of *Egypt*, *Exod. 20. 1, 2.* and so the Author of the Covenant, and of all the promises. It is much for weak believers that *God* stands ingadged in *Christ* by Covenant with him to give us to believe, and to believe to the end. Hath the Lord given himself Surety for the standing of a tottering believer? Is there not ground to believe that *Christ* shall make good his undertaking? Also, if all the promises be made to *Christ* who is the Author of the Covenant, and upon condition that *Christ* do his part, and lay down his life; then sure *Christ* is under a Covenant, to enjoy his reward, when he hath done his work? And to have a believing seed is *Christ's* reward, heaven and earth can make no surer binding for faith and salvation.

Christ is he who made the promises and the Covenant.

CHRIST is an ingadged Surety for the standing of a weak believer.

8. As the former Argument is from the promise made unto *Christ*, and fulfilled to him, so this is from the Predictions, Prophecies and Promises of him, as he, of whom such glorious promises are foretold, and may claim the thing promised, by faith, he

hath some word of promise for suiting these things: which is a Covenant, if he shall do what is required of him, and fulfill the Commandement, *Joh. 10. 18.*

8. Arg.
From the
promises
concerning
Christ.

But such Prophecies and Promises there be of CHRIST, *Isa. 22. 22.* The key of the house of David will I lay upon his shoulder: so he shall open and none shall shut, and he shall shut and none shall open. 23. And I will fasten him as a nail in a sure place; and he shall be for a glorious Throne to his fathers house. 24. And they shall hang upon him all the glory of his fathers house, the off-spring and the issue, all vessels of small quantity: from the vessels of cups, even to all the vessels of flagons. *Zech. 3. 8.* For behold, I will bring forth my servant the BRANCH. *Zech. 6. 12.* Speak unto Joshua, saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose Name is the BRANCH, and he shall grow up out of his place, and he shall build the Temple of the Lord: 13. Even he shall build the Temple of the Lord, and he shall bear the glory, and shall sit and rule upon his Throne. *Mic. 5. 4.* And he shall stand and feed in the strength of the Lord, in the Majesty of the Name of the Lord his God, and they shall abide: For now shall he be great unto the ends of the earth. 5. And this man shall be the peace, when the Assyrian shall come into our land. So *Psal. 72. 7.* In his dayes shall the righteous flourish, &c. Hence, as Christ prayed in faith, *Joh. 17. 5.* to be glorified with the glory he had with the Father before the world was, because he finished the work, though he was not yet crucified, but he had a mind fixed to suffer: So may Christ pray in faith to Govern right, and to bear the glory, and to feed in the strength of the Lord, and to have a conquered people, since he was to fulfill all the work that was laid upon him: And this supposes a Covenant.

9 Arg.
Christ's bid-
den aske a
people to
God & the
Lord pro-
misseth that
he will hear

Hence, Arg. 9. from the suite he bids his Son aske, which he will grant, *Psal. 2. 8.* Aske of me and I will give thee the heathen for thine inheritance, and the ends of the earth for thy possession. *Psal. 89. 26.* He shall cry unto me, thou art my Father, my God, and the Rock of my salvation. 27. Also I will make him my first-born, higher then the Kings of the earth. 28. My mercy will I keep for him for ever, &c. If God say to us, call upon me in the day of trouble, and I will hear thee: This argues a Covenant that God shall

shall hear, if we pray; Then it sayes, if Christ the Mediatour shall pray, he shall be heard and prospered with successe in his work.

10. *Argument from the work of Christ, and the wages,* 10. *Arg.* which a Covenant calls for: Christ complains, *Isa. 49. 4. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: there's work. Shall he have nothing for his work? He adds, Yet surely my judgement is with the Lord, and my work with my God. v. 6. He receives an answer of a full reward for his work: And he said, it is a light thing, that thou shouldest be my servant, to raise up the Tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth.* Which words are cited true of Christ, by Luke, *Act. 13. 47.* when Christ is Preached to the Gentiles: And as one who laboured for us, so he craves his wages, though the Jews pay him unworthily. *Zech. 11. 12. Then I said, if ye think good, give (me) my price, and if not, forbear; pay me, or pay me not: Yet the Lord payed him. Phil. 2. 7. He made himself of no reputation, and took upon him the form of a servant, ——— and became obedient to the death, the death of the crosse.* Here is work: followeth his wages, call it merit, or what else, its a reward and the end of his suffering, which Christ both desired and intended, as the fruit of his labours. *v. 9. οὐκ ἔτι, Therefore God highly exalted him, and gave him a Name above every name. Act. 5. 21. Him hath God exalted with his right hand, to be a Prince and Saviour. Isa. 53. 10. When he shall make his soul an offering for sin (which was work hard enough) he shall see his seed (which was his souls desired wages) he shall prolong his days, the pleasure of the Lord shall prosper in hand: 11. He shall see of the travail of his soul, and be satisfied. 12. Therefore will I divide him (a portion) with the great, and he shall divide the spoyle with the strong: that is an ample reward. Follows his work, because he hath poured out his soul unto death, and he was numbred with the transgressours, and bare the sins of many, and made intercession for the transgressours. Hence, his care to finish the work of him that sent him, and to do his will, *Joh. 4. 34. Joh. 17. 4. Joh. 8. 29. and as the Fa-**

10. Arg.
The relation
of Christs
working
for wages,
and the
Lords pay-
ing him his
wages, does
prove this
Covenant.

ther loved, so he rewarded the obedience of his Son, not by necessity of nature, but by a voluntary compact, but he loves his obedience, *Joh. 10. 17. Therefore doth my Father love me, because I lay down my life, that I might take it again. Joh. 15. 10. If ye keep my Commandements, ye shall abide in my love, even as I have kept my Fathers Commandements, and abide in his love.* Nor can it be denied but a redeemed and saved people was much in the heart of Christ, and much in his desire and intention. *Joh. 10. 10. I am come, that they may have life, and have it more abundantly.* And if, to finish the work, especially of saving lost man, was his meat and drink, *Joh. 4. 34.* and he prayed for the ransomed ones, *Joh. 17. to sanctifie them: 17. That they might be where he is, 24.* There must be always in the heart of Christ a design of love, in that he made redeemed ones his end, his work, his souls satisfaction, *Isa. 53. 11.* And O how worthlesse were we! that the desire of God should be toward us: How far below the price that love put on us? Was man a Crown and wager for God, for God, for such a God to run for, to work for, and to win? Was there not a more fixed seat in Angels, then in clay, for so high a love as the Love of God? Is there room in so low a peece of created *Nothing*, for so high, and deep, so broad and long a design, so high an aime, as nothing could be the last and the least result of transcendent love, but great *Immanuel, God with us?* Reason might say, a lesse price may buy poor man, a lower design may compasse sinners. But love said no lesse could do it: and this love is not capable of a mistake, in buying, infinite love cannot erre in designs of free-love.

A design of
love in the
heart of
Christ to-
ward low
man, as his
aime & end

11. Arg.

The Lords
Oath to
Christ when
he is made
Priest, and
King provs
this Cove-
nant.

11. Argument is from the Oath of God: Christ is made a High Priest, another way then other Priests: *Heb. 7. 21. For those Priests were made without an oath: but this with an oath, by him that said to him, the Lord hath sworn and will not repent, thou art a Priest for ever, after the order of Melchizedec, Psal. 110. 4.* No man enters to an office by an oath to be faithfull, or to be for ever in such an administration, but he enters also to the office by Covenant. And this oath is sworn by the Lord *JEHOVAH*, to Christ: *The Lord hath sworn, — thou art a Priest.* Its a more excellent Priesthood which is confirmed by an oath, then that of *Aaron*,

Avon, which is confirmed by no oath. Psal. 89.35. Once have I sworn by my Holinesse, that I will not lie unto David, (the Messiah my Anointed, the son of David.) 36. His seed shall endure for ever. Act. 2.30. Therefore being a Prophet, and knowing that God with an oath had sworn to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit upon his Throne. 31. He seeing this before spake of the Resurrection. Psal. 132.11. The Lord hath sworn in truth unto David, he will not turn from it, of the fruit of thy body will I set upon thy Throne. 12. If thy children shall keep my Covenant, and my Testimony that I shall teach them, their children also shall sit upon thy Throne for evermore.

They shall sit so and so by Covenant blessed in Christ. And so the stability and certainty of the decree and oath is not to make the children of David secure, but watchfull in their duty: But this is not a condition without the which the Messiah should not reign, but without this he should not reign to their comfort and everlasting good. But otherwise the truth of the Lords Covenant-faithfulness depends not upon mens unbelceef, Rom. 3.3. and for the certainty of this promise and oath which made good Christ his reign which shall not cease, see 2 Sam. 7.12. 1 King. 8.25. 2 Chron. 6.16. Luke 1.69. Gen. 21.17, 18. Hence there is no Covenant made with Christ that the Covenant of Works made with Adam should stand for ever. 2. No oath in that Covenant. 3. No promise or oath to give perseverance, and the Spirit and influences of grace for that effect. And the oath of God, that Christ shall be King of my will to reign over the heart, to give repentance as a Prince, Acts 5.31. and that God hath sworn him to be an eternall Priest who offered himself a sacrifice to deliver me from the present evill world, Gal. 1.4. to ransom me from my vain conversation, 1 Pet. 1.18. to bring me to God, 1 Pet. 1.18. that I should, being dead to sin, live to righteousness, 1 Pet. 2.24. Eph. 5.25, 26, 27. Heb. 13.11, 12. Rev. 1.5, 6. is somewhat more comfortable then the doctrine of Papists, Arminians, who say that any tempted Saint may be a justified Saint to day, and an Apostate, a limme of Satan and a child of perdition to morrow, as Judas was: as if Christ were not a sworn Advocate in the nick and hour of temptation to help,

CHRIST
is a sworn
Priest and
Interces-
sor for the
hour of
temptation

in the act of winnowing : and had not made promises of actual grace to actual temptations when they come, *Luk. 22. 31. 17th. 2. 1. Math. 10. 19.* And if Christ be sworn a King, Advocate, an high Priest, to overcome the rockinelle and flinty and stony rebellion of will, providing that will shall first yeeld and not play the King against *Christ* : for any thing I see, the Covenant of grace is looser (the corruption of the Covenanter being ten times stronger to evill then the will of *Adam* was) then the Covenant of Works, and the Gospel an infinitely more plain path to a more fiery hell then the Law. And it speaks much of free grace, that the everlasting salvation of the Elect is in such a castle as the oath of the Omnipotent and infinitely faithfull Lord.

Lastly, the Argument is the more considerable that every Priesthood, even that of *Levi*, is imposed by Covenant, *Mal. 2. 5. My Covenant was with him of life and peace.*

CHAP. VII.

The Covenant of Redemption is explained in three eternall acts. 1. Designation, decree or ordination, and delectation in the work. 2. Mercy and peace, truth and righteousness are agreed in this Covenant. 3. The designed sending of the Spirit cannot be a Covenant as this was. 4. The twelfth Argument. 5. The thoughts of eternall love.

THE Covenant of Redemption is two wayes considered. 1. As transacted in time between *Jehovah* and *Christ*, in his actual discharge of his office of King, Priest and Prophet. 2. As it is an eternall transaction and compact between *Jehovah* and the second Person the *Son of God*, who gave personall consent that he should be the Undertaker, and no other. And these three acts are considerable in the Persons in this latter consideration :

1. *Designation of one.*
2. *Decree and destination.*
3. *Delectation in the work.*

As to the first : There must have been a Person, either the Father

ther, or the Son, or the Spirit. 1. By God, from eternity set apart, separated, and designed: And 2. This person must have given an actuall consent from eternity to the designation: Now the person designed was the Son only, this lot eternally (to speak so) fell upon only him who was, *αἰωνίου*, the *Lamb fore-ordained before the foundation of the world*, 1 Pet. 1. 20. And because Christ-God equall with the Father, does not begin to consent and agree to the designation in time, nor can Christ-God will any thing in time, which he did not will, and consent unto, from eternity; therefore he was present with the Father, and consented unto the designation, and closed the bargain from eternity: upon which account, Christ had the glory of a designed Saviour with the Father, before the world was, and prayes that he may, *God-Man*, be glorified, as touching the manifestation of that glory to Angels and men, with the glory *that he had with the Father before the world was*, Joh. 17. 5. and here is an eternally closed Covenant between JEHOVAH and the Son, with the consent of parties. And who sees not our debt of love, for a foresight and providence of pure grace? Behold a designed Physician before we be sick, and Christ with his own consent, writing himself the repairer of the breaches before the house fall, and the healer and binder up before the bones be broken.

The most sweet providence of God in designing a Physician tious before we be sick.

2. Christ is chosen and predestinate the head, the first born of the house, and of the many brethren, and sayes Amen to the choise, and we are chosen in him, as our head, and he was fore-ordained the Mediator, and the *Lamb before the foundation of the world* was laid, to be slain for our sin. Hence, 2. offended Justice by the breach of the Covenant of Works in all the three Persons pleads that man should die, and that pleading is most just, and the Law cannot be broken nor repealed. *The soul that sins must die*, Ezech. 18. the threatning, *Gen. 2. 17.* must be fulfilled. Armin. de 2. Mercy pleads (not having a Throne higher then justice, as Ar- *Sacerdatis minius* saith) that so many chosen ones may find mercy, and peace *Chri. pag. 14, 15.* calls for reconciliation to sinners.

3. Infinite *wisedom*e also requires that justice and righteousness (under the name of mercy we comprehend free and rich grace) may meet, and peace and righteousness may kisse each other, *Psa.*

85. 11. Hence all these Attributes of glory must come forth, that a Throne may be set up and a Psalm may be sung, *Rev. 5. 12.* and the thousands of thousands may cry, *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* 13. And every creature which is in heaven (saith *John*) and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, *Blessing, honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.* Hence 1. there is no conflict between mercy and justice (as *Arminius* saith), nor any naturall desire in God to have all Angels and men saved, which is hindered by justice. *Job* sayeth truly, *c. 23. v. 13.* *He is of one (minde) and who can turn him?* (from this end which he intends, as if he could not compasse from another end) and what his soul desires (in saving or destroying) even that he doth. 14. For he performeth the thing that is decreed for me (and all creatures, and his decrees are most free, *Eph. 1. 11.*) and many such things, or many the like things are with him. Therefore it pleased his most free, soveraign and absolute Counsell to bring forth to Angels and men, to heaven and earth, to sea and to all creatures, the glory of justice, truth, mercy, peace, grace, power, wisdom, *Rev. 5. 13.* and in Christ the decreed and appointed Mediator, the Lamb fore ordained, as *Peter*, *1 Pet. 1. 20.* to be slain, and who agreed to the decree, and in an eternall compact took the burden upon him, to fulfill that of *Psalm 85. 10.* *Mercy and Truth are met together, Righteousnesse and Peace have kissed each other.* 11. *Truth shall spring out of the earth, and Righteousnesse shall look down from Heaven.* So that in this transaction, the Father and the Son and Spirit, let out to men for their salvation the glory of all these Attributes.

The harmony of the Attributes of God in the declaration of mercy, truth, justice, &c. is sweetly made out by this Covenant.

Obj. Did not the Holy Ghost also from eternity, say Amen, and agree to be sent by the Father and the Son, to lead the Saints in all truth, to sanctifie, to comfort them? And did not the Father and the Son from eternity decree to send the Spirit? And did not the Spirit also consent to the decree before the world was? And so shall there be also a Covenant between the Father and the Son sending the Spirit, *Joh. 14. 26.* *Joh. 16. 13, 14, 15.* and the Spirit who is sent?

Ans.

Ans. Every mutuall agreement between the blessed Persons concerning their actions without, cannot be called a Covenant, nor need we contend about names. What if we say that there is some Oeconomical and dispensatory agreement of sending and being sent, yea even in the Works of Creation, Redemption and Sanctification, though two things stand in the way to hinder us to call such an agreement with the name of a voluntary compact or Covenant? 1. It seems naturall and not voluntary, that there is such an admirable order of working as the Father creates by the Son, as by his eternall wisdom, but yet a person, a suppositum, different from the Father, and by the Spirit, as his mighty power: a third Person. 2. The Son is decreed with his own consent to be the Person, to empty himself, to be in time clothed with our nature, and to put on the state and legall condition of a Covenant-Obeyer of God to the death, the death of the crosse, and is made a little lower then the *Angels*: and this may well be called a Covenant-transaction, and a course of Covenant-obedience in the Mediator, which condition the Holy Ghost comes not under. And what should man say when the votes of the Three carries it, that our iniquities should be laid on the Son, *Isa.* 53. 6. and the Son should be sent, *Gal.* 4. 4. and he from eternity should step out. *Lord, send me, here am I to do thy will.* *Joh.* 3. 13. *No man* (no person) *is* *ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.* These votes of love fell not upon Angels, but upon man. And how should it break my rockinesse that *Christ* spake for me, undertook for me, took all my diseases upon him, before I was, and before my disease had being? We reckon it great favour, Such a man pleaded kindly and boldly for you in your absence, when you was not to speak for your self. As its love to provide a rich inheritance for the child not born, and to fight for the sleeping child that he may not be killed: when we had neither being, action nor vote in Christs undertaking. *Obj.* *Such as are chosen in Christ, such are foreseen beleevers, when they are chosen.* *Ans.* Justly learned and pious M. Bayne denies that: for God choised the noble royall Family, *Christ* the Head, and all the Branches in Him. Love, eternall love begins at the head, descends to the off-spring: But

The sending of the Spirit, and the Spirit his free consent to come, is not a proper Covenant.

Paul Bayne
Comm. on
Eph. 1. 2. 4.

The Lord not because they are in Christ by faith and actually are foreseen be-
 choosed us lievers, for that is all one. We were in Christ as the tree is in the
 not in seed, as all the Rose trees and the Vine trees are in the first Rose
 Christ, be- tree and the first Vine tree, created of God, virtually. For because
 cause he God choosed us, therefore shall we be in Christ by faith: yea and
 saw us in he choosed us and ordained us to be in Christ by faith, when He
 him by gave us to the Son to be kept by him.
 faith.

The third considerable act here, is an act of delectation, and
 the place is observable, Prov. 8. 22. The Lord, Chanani, pos-
 sessed me: Its not Baga, created me: Its not exuse, as the LXX.
 have it, but as Aquila, ενωδω, in the beginning of his way: as
 Cartwright, before he had created any thing. 23. I was set up
 from everlasting. Tremellius, inuncta fui, I was anointed. A-
 ben Ezra, Electa fui, I was chosen. The vulgar Latine, I was
 ordained, from the beginning, or ever the earth was. 24. When
 there were no depths, I was brought forth: When there were no
 fountains abounding with waters. 25. Before the mountains were
 settled: before the hills was I brought forth, &c. In all which the
 authority of Christ (saith Cartwright) is proven from his eter-
 nity, antiquity, immortality, &c. and all this time He was with
 God, as is fully, v. 30. cleared: Then I was by him, as one brought
 up with him. Chald. Para. I was nourished up as a maid at his
 side. He will not want his Son out of his eye: I was daily his de-
 light, rejoicing alwayes before him. The Hebr. אני אני die,
 fecit Cælum, light, from day to day. Rabbi Solomon, annorum myriades, myri-
 ads of years. The Father and the Son, from eternity, delighted
 one in another, and were solacing themselves in the works without
 themselves: and the ratio formalis (as it were) that which took
 up the love, delight and thoughts of God, when as yet there was
 no world, no mountains, no depths, &c. is Christ as Redeemer
 delighting himself with the sons of men, 31. I was with him, —
 playing with the sons of men: both because of all his works, as
 Ambrose saith, he most longed for man, and made heaven and re-
 sted not, and made the earth and rested not, and made the Sunne,
 Moon and Stars, and rested not there: and made man, and then
 rested, as having found the choicest peece of work he so much de-
 lighted

lighted in. So the Father and the Son were taken, and (as it were) love, saith Bernard, triumphed over God; and they solaced their heart in that great design of love, and from eternity passed over that long and sweet age of myriads of ages, in the pleasant and delighting thoughts of that boundlesse and bottomlesse Ocean of love, to wit, God is to be made sick and to die a love for the sons of men. Love being above and (in a maner) not stronger then the grave only, and then death and hell, but some way (with reverence to his holinesse) mightier then the most High, and brought God down to sick clay: that you may (saith Bernard) see, if you take heed, joy faded, faith feared, salvation suffering, life dying, strength weakened: and this wisdom was hid up and kept secret since the world began, Rom. 16.25. Hidden wisdom (in the heart of the Lord from eternity) which God ordained before the world, unto our glory, 1 Corinth. 2.7. the like whereof the eye hath not seen, nor the ear heard, nor hath entered into the heart of man, v. 9. to conceive: So that this mystery of the Covenant between Jehovah and the Son of God was (as it were) little enough to busie the thoughts of the infinite understanding of the highest Lord, God Father, Son and Spirit, as containing the unsearchable riches of Christ, Eph. 3. 8. Say there were millions and ten thousand millions of Globes of new whole earths of all gold mines perfect and purest gold, yet should they not all come near to the borders of this riches: and these all were in before there was a Creation, and he lets out of this fulnesse to us, and we are sinfully poor beside Christs gold mines, and dry beside the rivers of wine and milk: and dead, a thousand times, being under the flowings and outlettings of life and of such a life.

Hence, the 12. Argument: If Christ the Son was designed, and fore-ordained with the Father, the Spirit, and his own consent to be the person should pay the rancome of satisfaction, and to be satisfied in his soul with the getting and injoying of the bought, and well payed for and ransomed, yea the over-ransomed sons of men, who ravished love and heart of Father and Son, before the mountains were brought, Prov. 8.22,23, &c. 30, 31. forth, and when as yet there were no depths, then was that bargain of love closed and subscribed before witnesses from eternity. For could

Bernard.
Serm. 64. in
Cant. Quid
violensius
triumphat de
Deo.

Bernard.
hom. 1. Sub
per missus.
est videas si
attendas (in
Christo) tri-
stari letiti-
am, pavere
fiduciam, sa-
lutem pari,
vitam mori,
fortitudinem
infirmari.

The
strength of
Gods love
to man,
which we
too little
value.

No lesse
verlasting
love could
save us.

the heart of *Christ* be cold and indifferent to undergoe suretyship for the sons of men : Who warmed and kindled a fire of Redeemers love in his heart from everlasting ? Or was his consent to the Covenant, but as late and young as since *Adam* fell, or *Abraham* was called to leave his countrey and his fathers house, *Gen. 3. Gen. 12* ? Ah ! its an older love then so : A yesterdaies love, time-mercy, a grace of the age with the world could not have saved me. Nor were our Charters and Writtes of Gospel-grace, first drawn up in *Paradice* : Nay, but copies and doubles of them only were given to *Adam* in *Paradice*. The love of God is no younger then God, and was never younger to sinners ; and woe to us, if grace and mercy to redeemed ones should wax old and weaker through age, and at length die and turn in everlasting hatred. I desire to hold me fast by that, *Ier. 31. 3. I have loved thee with an everlasting love.* He meets (as *Calvin* well observes) with a blasphemous temptation of *Sathan*, that the people had in their mouth : Ho, the Lord appeared to me of old ; but that is a love from one year to another, and its out of date now : the Covenant-love to *Abraham* is dead and away, and the Lord is changed ? No, *I have loved thee*, not for a year, or a summer : The Covenant-love is older then thy poor short time-love. *Obj. But, I may leave off to love God ; and he loves me no longer then I love him ?* *Ans.* Where is then everlasting love ? and because he loves us we shall not leave off to love him. Night and overclouding of the Sun, is not a perishing of the Sun out of the world ; his love quickens my fainting love.

CHAP. VIII.

The differences between the Covenant of Suretyship or Redemption made with Christ, & the Covenant of Reconciliation and of Grace made with sinners. 2. The conjunction of the Covenants. 3. How the promises are made to the Seed, that is, to Christ, the meaning of the place, Gal. 3. 16. 4. Christ acted and suffered alway as a publick head.

IT is not the same Covenant that is made with *Christ* and that which is made with sinners. 1. They differ in the subject or the parties

parties contracting. In this of suretyship, the Parties are *Jehovah* There are
God as common to all the three on the one part : and on the other different
the only Son of *God* the second Person undertaking the work of parties in
Redemption. In the Covenant of Reconciliation the Parties are Covenant
God the Father, Son, and Spirit, out of free love pitying us of Redem-
and lost sinners who had broken the Covenant of Works. 2. Hence Reconcili-
the Covenant of Suretyship is the cause of the stability and firm- ation.
ness of the Covenant of Grace. Its true, *Psal. 89. 19. David is*
meant, when he sayes, I have laid help upon one that is mighty, Help layed
I have exalted one chosen out of the people. 20. I have found Da- upon Christ
vid my servant. For the grace of election made *David* mighty in
the *Lord,* and the Spirit of the *Lord* came upon him, and made
him mighty to execute his office ; But this is so to be understood
(saith *Mollerus* and others) of *David,* as it is also to be referred
to *Christ,* upon whom the strength of our salvation is laid, and the
strength laid Covenant-ways upon *Christ* is the cause why *David*
and his seed stand sure in an everlasting Covenant of reconciliation. The Co-
Though the Covenants of Suretyship and of Reconciliation differ, venant of
yet must they not be separated : but faith principally must be fixed Redempti-
upon the most binding Covenant-relation between *Jehovah* and on most to
be eyed.
the Son of *God.* Eye *Christ* alwayes in the Covenant, else its but
the sheath or scabbard of a Covenant, and a letter to us.

3. There be two parts (as it were) of the Covenant of Re-
demption. 1. A Covenant of Designation. 2. Of actuall Re-
demption. The former is eternall ; for the Lord does not begin in Two parts
time to designe Covenant-ways the *Son* to be the Consenter to be of the Co-
our Surety : nor doth the Son in time begin to consent. But the venant of
Covenant-consent in, 1. Designing of one Person the *Son,* and Redempti-
no other. Of 2. Decreeing and fore-ordaining of Him. 3. Of on, one be-
mutuall delighting in love and in eternall thoughts in the sons of fore time,
men to be redeemed, *1 Pet. 1. 20. Prov. 30. 31.* Was closed and time.
concluded in an ended bargain from everlasting : for the Parties
were coexistent and together, and rejoicing in one another : and
in the common work, to borrow that expression, thinking long till
the day of marrying of *God* and man, and untill *Immanuel's* day
should dawn, *Joh. 8. Abraham rejoiced to see my day.* But as
touching the other part, the Man *Christ,* untill he should be Man
and

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and have a mans will, he could not in two wills close with the Covenant of a actuall Redemption.

But the Covenant of Reconciliation is no more eternall, then the creation, which is eternall in the Decree of God, as are all things that fall out in time. But this Covenant was made in Paradise, though it was decreed from everlasting, yet it had no being as a Covenant, nor could have any, so long as the Covenant of Works did stand. But it came in due time, the physick and the Physician *Christ* the blessed seed, not few hours after *Adam* was fallen, came to his sick bed, or rather to his death-bed: Blessed be his love who redeemed us in our low condition, for *Adam* had no faith to receive, nor hope of a Redeemer. *Christ* came, not sought for, not sent for, not so much as desired by us: For how could we desire a thing impossible, to our knowledge? Or could we thirst for a ranfome of the blood of God unknown to Angels or Men? This is preveening grace indeed.

A Differ. 4. They differ in the subject, matter: The Covenant of Redemption is, 1. who shall be the surety of Redemption to undertake for man? *Here am I, saith the Son, thy fellow*, Zech. 13. 7. 2. What shall be his work? What shall be his wage? He shall lay down his life, that shall be his work: he shall be obedient to his Father to the death, even the death of the crosse. And his wage shall be, *He shall see his seed, and God shall give him a name above every name*. But no such work is laid on us, nor such a reward to be expected by us in the Covenant of Reconciliation. Only here life and forgivenesse is promised to us upon condition of beleieving in *Christ*: and fit it is that *Christ* be alone, none under such a Commandement as He, *Joh. 10. 18*.

The Co- 5. The Covenant of Redemption hath different commands, **venant of** 2. Promises: 3. And conditions from the Covenant of Reconciliation. The Commands of the Covenant of Suretyship are of two sorts: 1. Some common. 2. Some proper and peculiar. The former is, that *Christ* fulfill all righteousness, Matth. 3. 15. obey the whole Law, *being made under the Law*. Now the command of being under the Law, is two wayes considered. 1. As laid upon the *Son of God*, so it is no command, but a voluntary desire: And so his consenting to take on our nature is a consenting to empty

empty himself, and to be under the Law, but no act of obedience, because he was under no commanding obligation to take on him our nature. But 2. as it is laid upon him now God-Man, and the Word made flesh, he is under a necessity to give perfect obedience, *Heb. 10. 5. Therefore coming into the world: The Son being to enter into the world, and to take on our nature, speaketh to the Father, thus: Sacrifice and offerings thou desirest not, as expiations to take away sin, for they cannot expiate sin; A body thou hast framed to me, which is the only one sacrifice of the true Lamb of God which taketh away sin, Job. 1. 29. and that once for all: And there are not any sacrifices ever to come after, Heb. 9. 26, 28. And perfect obedience with all the heart was tendered by Christ from a holy nature, he being full of the Holy Ghost from his Mothers womb, so as none could accuse him of sin, Heb. 4. 15. Heb. 7. 26. Job. 8. 46. and this obedience had influence in Christs obedience. To the 2. to wit, to that proper and peculiar command of suretyship that never man was under, but only Christ. *John. 10. 18. This Commandement (to lay down my life for sinners) received I (and I only) from my Father. Psal. 40. 6. Sacrifice and offering thou didst not desire, mine ears thou hast opened, — 8. I delight to do thy will, O my God, yea thy Law is within my heart.* Now thus we are not either wayes under the commands of the Covenant of Grace: Who in heaven and earth but Christ, could have come under baile and an act of suretyship for us?*

2. There were promises of an higher nature made to Christ in his Covenant, then are made to us in our Covenant of reconciliation, to wit, *dominion from sea to sea: A Throne at the right hand of God is not made to Angels, Heb. 1. 8, 13. nor to us; nor is there remission and pardon promised to him, as to us, of this hereafter.*

3. The condition of justifying faith, laying hold on him who justifies the ungodly, is required of us in our Covenant: There is no such condition required of Christ in his Covenant of suretyship. The faith of Christ is the faith of dependency, but not as a condition of the Covenant of suretyship, but in another account.

Q. But is it not hard, that Christ is in one Covenant, and believers in another? Its not hard, when the Lord Christs Covenant

CHRISTS
emptying
himself was
no act of
obedience,
but a most
voluntary
free act be-
yond all ob-
ligation.

CHRIST nant and our Covenant cannot be separated, and when Christ's room
Covenant in the Covenant of Redemption is to be the designed person Cove-
 helps our nanting, who undertakes for us, as the surety, witnesse, and An-
Covenant, gel or Messenger of the New Covenant, who makes sure our Writs,
 & he hath makes valid and strong our Charters, Rights, and Evidences of our
 a place in our Cove- Inheritance.

nant. • 2. How is it that the promises are made to *Christ*, as to the seed,
 How the *Gal. 3. 16?*
 promise is

made unto *Ans.* Our Divines, *Beza*, *Piscator*, *Deodati*, the *English*
Christ, *Gal. 3. v. 16.* Divines in their *Annotations*, expound the *Seed Christ*, of *Christ*
3. v. 16. *Mystical*, as the Church the body, *1 Cor. 12. 12.* is called *Christ*.

Da. Pareus, Judicious *Pareus* saith, that the *Apostle* expounds the *Seed*, not
 Comm. in *collectivelie* of many, and of all the posterity of *Abraham*, but in-
Gala. 3. 16. *dividuallie* of one *Christ*, from whom flowes to the beleivers, not
 Hoc semen so much the corporall blessing, as the spirituall, that is, righteous-
 (in quo be- nesse and eternall life: And so saith he, the *Apostle* saith, that this
 neddicentur blessing or the inheritance is given to *Abraham* and believers, not
 omnes Gen- by the Law, that is by no merit in *Abraham*, but by the promise,
 tes) *Aposto- and by faith in Christ.* Among *Papists*, *Liranus*; the promises
 lus interpre- are made to the seed, *scilicet, Christo*, in quo impleta sunt & non
 tatus erat in alio, ideo dicitur semini in singulari numero, that is, to *Christ*
 non collecti- in whom the promises are fulfilled, and in none other; therefore
 ve de multi- it is said to the seed in the singular number. So also, *Cajetan*:
 vel omnibus *Semini autem ejus, tanquam & cui promissa sunt, & in quo*
 Abrahami *adimplenda erant promissa.* *Corn. à lapide*: If the word seed,
 posteris, sed *semen*, were taken *collectively*, the promise could not stand; for
 individue de its sure all the Jews were not blessed in the seed: Yea many of
 uno Christo, them (saith *Calvin*) were a curse. *Estius* saith, the word seed,
 à quo non is a collective name, and notteth many; and hath not in the He-
 ram corpora- brew the Plurall Number. *Augustine* (saith he) will have all
 lis quam spi- Christians following the faith of *Abraham* to be here noted, for
 ritualis be- they are that seed to which the promise is made, whereas *Christ* is
 nedicto, hoc properly he in whom the promise is to be fulfilled, and in whom all
 est, justitia are one by faith, and all are reduced to the Singular Number.

The pro- There is no reason to expound the *Seed Christ*, of *Mysticall*
 mise, *Gal. 3. 16.* is not *Christ* and of his Seed. *Ans.* Because the *Seed* is he in whom the
 made to *Nations* are blessed, both *Jews* and *Gentiles*, v. 14. And the
 Christ my- ficall. Seed

Seed made a curse for us, v. 13. But this seed is only *Christ*, not *mysticall Christ*, head and members: for neither are we blessed in *Christ* mysticall, nor was *Christ* mysticall the Church made a curse for us: Nor did the Church mysticall pay a price of satisfaction to offended justice for us, v. 19. The word *seed* seems to have the same signification, v. 16. and v. 19. Consider then, v. 19. *Wherefore then serveth the Law?* It was added because of transgressions, untill the seed come, to whom the promise was made. Now the seed coming is *Christ* coming in the flesh to take on our nature. If the seed were taken for *Christ* mysticall, the Apostle must say, *The Law was added because of transgression, untill the seed should come*: that is, untill *Christ* mysticall, his Church should come in the flesh, which is non-sense. 3. Whether the promise be of *Canaan*, and of life eternall thereby holden forth; Or of *Christ* to come of *Abraham*, in whom all flesh shall be blessed; or of righteousness by faith, not by the works of the Law; Or of all these coming under the name of the inheritance, the promise is made to many in number like the Stars: For the Lamb and the hundreth forty and four thousands standing with him on Mount Zion, and the thousands of thousands which none can number, *Rev.* 7. 9. are many, and may well be called *seeds*; And though they be all one in *Christ*, yet the Apostle must speak too ambiguously, when he said, The promise of righteousness and life is made to the *seed*, that is, to *Christ* head and members: for the promise is so made to *Christ*, especially of life, pardon, righteousness, as the blessings promised are fulfilled & given through, & for *Christ* as the only meritorious cause, as all grant: which way the promises are in no sense made to believers, who cannot come in as joint satisfiers with *Christ*, & as joint meritorious procurers with *Christ* of the blessings promised to us. 4. The promise is made to the *seed* coming in the flesh, and assuming our nature in a personal union, v. 19. as is, by confession of all, expounded. Now this restricts the promise to *God incarnate*, and must exclude the members. 5. It runs most connaturally to the Text, and comfortably to us, if neither *Christ*, *Gal.* 3. 16. be understood as a private man, the *Sonne of Mary*: nor yet as *Christ mysticall*, as *1 Cor.* 12. 12. But as *Christ*, a publike person, and Head and Lord-Mediator. 1. He represents all the

314 *How the Promise, Gal. 3. 16, is made to the seed, i.e. Christ. P. II.*
 The seed, Elect: and so the word *seed* is taken individually. He takes all the
Christ, Gal. promises and the weight of the whole Covenant of Grace and Co-
 3. 16. is nei venant-promises off the Lords hand as the second *Adam* represen-
 ther meant ting all the Family and House: *Behold I and the children that God*
 of *Christ* as hath given me. As the weight of the Covenant of Works, and
 a private of the promises thereof, was upon the first *Adam*, as he should
 person, nor manage these promises, so should it fare, ill or well, with all his
 of *CHRIST* seed. And so as *Christ* having the Gospel and Covenant-promi-
 Mystically: ses committed to him, so should it be with us: and this Tutor can-
 but of not miscarry, and so shall it be well with the Pupils and Minors.
Christ as a person and Were it no more but that, *Joh. 14. 19. Because I live, ye shall*
 Head, the live also: ye shall live by promise, the free promise of life eter-
 second *A.* nall: its no small vantage.
dam.

2. The promises are laid down in *Christ* as in a publike Lord-
 Keeper. *Christ* is that excellent Ark in which are the Tables of
 the Covenant, and the Book of the Law and Covenant, *Deut. 31.*
26. 1 King. 8. 9. and as the first subject of the promises he keepeth
 them. Yea and *Christ* is the fountain and originall cause of all the
 promises: for he merited by his blood, remission, righteousnesse,
 perseverance, eternall life, all grace, which the Lord makes ours
 by free promise. 2. In *Christ* they are made and published to us:
 so they are dear mercies to *Christ*: they stand *Christ* at a dear rate:
 they are ours freely for no price or hire. 3. Hence nothing hin-
 ders, but the promises as made to *Christ* the first Heir and Son of
 promise: for *Christ* is the chief and principall thing promised, and
 other things that are freely given us (by promise) are given to us,
our & his, with *Christ*, or after that he hath given us *Christ*: and
 assignies, and younger brethren come in under the first Heir. Our
 blood-relation to the Family stands by *Christ*, interest to promises
 comes all this way. The Lords method is, Get first *Christ*, then
 all the promises are yours: for they follow him. And *Christ* well
 manages Covenant-promises, as they most tend to the good of
 his own.

And this is specially to be considered that *Christ*, from the womb
 to the grave, does act and suffer nothing but as a publike person.
 For us he was born, *Isai. 9. 6. For unto us a Child is born, unto*
us a Son is given, *Luke 2. 11. Rejoice (saith the Angel) for*

PART. II.

Christ a publike Person.

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Christ always to be looked on as a publick person.

unto you (not to us Angels, nay neither for himself) unto you is born a Saviour. 2. Why? For whose sake came he this journey to the earth? Luke saith it was no private business of his own, 1. 19. 10. He came to seek and to save that which was lost, and to save (saith Paul) sinners, 1 Tim. 1. 15.

3. Why died he? He was made a curse, ὑπὲρ ἡμῶν, for us, Gal 3. 13. Sin for us, 2 Corin. 5. 21. Died for his sheep, John 10. 11. for his friends, Joh. 15. 13. was made poor for our sake, 2 Cor. 8. 9. is our forerunner who is entered into heaven, ὑπὲρ ἡμῶν, for us, Heb. 6. 20. We have a great high Priest, — touched with our infirmities, Heb. 4. 14. 15. Who hath entered into the heavens to appear in the presence of God for us, ὑπὲρ ἡμῶν. Christs publike Spirit, who breathed not for himself, lived not for himself, died not for himself, nor ascended to heaven for himself, nor enjoys he heaven for himself, should show us the necessity we have of Christ. The Physician is needfull to the sick, the ransome to the captive, bread to him that famisheth: but Christ is more necessary to the sinner. We know not how many are in Christs debt: for heaven, Angels, Sun and Moon, seas and fountains, men and all things subsist by him, Col. 1. 17. Heb. 1. 3. Yet most of men judge fire and water more needfull then Christ: and think, they no more need Christ or Covenant-interest in him, then the cart needs the third wheel, or the great Ocean a drop of dew: nor is it every necessity of Christ that we presse. There is a necessity of a Physician to a whole Pharisee: as a dead man stands in need of life; But it is a literall necessity by which the whole (saith Christ, Matth. 9.) needs not the Physician: but it is the sick, paining necessity, such as this, *I die a hundred times, if I get not CHRIST.* This takes away sleep in the night, and brings a fixed aim to sell all and buy Him.

The right necessity we are in to buy Christ.

CHAP. IX.

*The 13. Argument, from the necessity of Gods call. 2.
Of Typicall sprinkling of the blood of the Covenant, and
of the Testament: The place, Heb. 13. 20. the blood
of the everlasting Covenant opened. Of the place, Heb.
7. 22. the act of suretyship, the assurance of our state.*

AN Argument 13. is taken from the necessity of this Covenant of Redemption. 1. From the call of God: Christ took not on him to be a Priest, nor did he glorify himself to be made an High Priest, but that he said unto him, Heb. 5. *Thou art my Son, to day have I begotten thee:* That is, I have ordained thee to have the honourable calling of the High Priest. The Apostle also, Heb. 1. applyeth this in part to the eternall generation of the Son: And Act. 13. 33. the Apostle applyes this to *Christs* rising from the dead, because in these two latter, manifestly appears the God Head of the Son, in that he is true High Priest, who, by offering himself hath taken away our sins, which only God can do. In the other, Rom. 1. 4. *He is declared to be the Son of God with power, by the resurrection from the dead.* He who took not upon him to be High Priest while God called him, and neither took upon him to be King, while God called him, and said, Psal. 2. 6. *I have Anointed him my King, upon my holy Hill of Zion,* and willingly consented to the call of God, to be King and Priest. He must be made Priest and King by Covenant between him and God: for Priests and Kings were called by Covenant, Mal. 2. v. 5. *2 King.* Covenant, 11. 17. *2 Sam. 5. 3.*

2. It is necessarie that the promises that are our Writs and Charters of Heaven be in a surer hand then in our own, to wit, in the keeping of *Christ*: For this is an absolute promise made to us, Ezek. 36. 26. *A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh.* This promise is not formally made to *Christ*, yet it is a speciall Covenant-promise, Jer. 31. Ezek. 11. Heb. 8. for there is no stony heart in *Christ*, yet the promise is laid down in him, and made

P. II. Of the typicall sprinkling and of the blood of the Covenant. 317

to him, *eminenter*; for by the merit of his blood (for he sanctified the people with his own blood, *Heb. 13. 12.*) he sprinkles many Nations, *Isai. 52. 15.* Some say, as Calvin, Luther, *Masculin*, by the Preached Gospel: But it is clear, he alludeth to the Law of sprinkling, *Exod. 24. 8.* And Moses took the blood, and sprinkled it on the people, and said, *Behold the blood of the Covenant which the Lord hath made with you, concerning all these words.* Now of that blood it is said, *Exod. 24. 6.* And Moses took half of the blood (of the oxen that the young men of the children of Israel offered, *v. 5.*) and put it in basons, and half of the blood he sprinkled on the altar. 1. The half of the blood was divided betwixt the altar and the people, to note. (say the English Divines) the *mutuall stipulation* of God (of Christ God the true Altar) to his people, and his people to him, who were atoned and made one by the blood of Christ, *v. 7.* (2.) Moses took the book of the Covenant, and read it in the audience of the people: Not the Book of the Covenant of the ten Commandements; for Moses had not as yet brought the two Tables of Stone containing the ten Commandements, down from the mountain. Then it was the Book of the Judiciall Lawes and Promises, *Heb. 9. 19.* For when Moses had spoken every Precept to all the people according to the Law: he took the blood of calves and of goats, with water (lest the blood should thicken and congeal, not being mixt with water: notting also some other mysteries, *1 Job. 5. 6, 8.*) and scarlet, wool and hyssop, and sprinkled both the Book and all the people. Its true there is no mention of wool and hyssop and scarlet, *Exod. 24.* but the Author to the Hebrews adds nothing of his own to Moses: for there's a ground for these, *Num. 19. 6.* and Moses speaks not of the sprinkling of the Book, but the Book lying upon the sprinkled Altar was also sprinkled with blood; for saith the Holy Ghost, *Heb. 9. 22.* Almost all things are by the Law purged with blood, and without shedding of blood there is no forgiveness of sins. There was no guiltinesse in the Book, but these written Lawes and Ceremonies were the *hand-writing* of Ordinances which was against us, which was contrary to us: which Christ by his bloody death beheaded to blot out, take out of the way, and nail to His Crosse, *Colos. 2. 14.*

The sprinkling of the Altar with blood

The sprinkling of the Book with blood.

But

But another Question riseth, *Exod. 24. 6.* What needed the sprinkling of the people with one half of the blood, and the sprinkling of the Altar, that is *Christ* the Mediator, with the other? For, 1. Neither the work of dying to redeem man can be divided between *Christ* and the people: nor needed *Christ*, our true Altar, forgiveness of sins. *Ans.* The typicall sprinkling of the people is expounded, *Heb. 9. 14.* the purging of the conscience from dead works to serve the living God, & to obey the Gospel, *1 Pet. 1. 3.*

But the sprinkling of the Altar *Christ* with the blood, is a far other thing: So the Holy Ghost, *Heb. 9.* He who is constitute the Mediator of a Testament, his death must interveen to ratify and make valide, in Law, the Testament. *v. 16, 17.* That the friends of the Testator may have right to the goods that are bequeathed to them in the Testament.

But *Christ* is the Mediator of the New Testament, *v. 15.* Ergo, &c. Now we are to know that *Christ's* dying is considered; 1. As a paying of ransom for captives, by which, in Law and by way of merite, the ransom of the blood of God exceedeth the worth of the bought captives, or the crime committed by the captives; and so *Christ's* death meriteth to his friends ransomed righteousness, life, pardon.

2. His dying is considered as a Testament of a dying friend. Now the living friends, by vertue of a Testament as a Testament, have not just and right by buying and selling to the goods tested. The essence and nature of a Testament is saved, whether the goods that are bequeathed in legacy be the free gift of the Testator, nor bought with a price by him, or goods of the father of the friend, to which the friend being a German brother hath as good right or the same right, by birth, that the Testator hath. However: the comparison holds in this. *Christ* 1. hath bequeathed to believers these goods. 2. The Testament is no Testament, nor valide in Law, except the Testator be dead. No man can sue by Law tested goods, if the Testator himself be living; Nor can we have right to a new heart, forgiveness, perseverance, eternall life, to grace and glory, except *Christ* our Testator had died. But because the Tested goods are more then goods left to us in Testament; they are left to us by such a Testament as is both a Testament and a death perfectly

We have right to the goods bequeathed to us in a Testament not simply as a Testament, but as such a Testament in which the death of the Testator is the meritorious cause of the goods tested.

perfectly meritorious (this is superadded to the nature of a Testament and beyond all Testaments) yea a death which is a price to ransom us from the wrath to come; Therefore Christ so dying in our stead, of justice meriteth that the friends should have these goods, though they belong by meer grace and free promise, to the friends. Now this is a most clear ground: Christ hath a well purchased right by giving a condign price for the goods and blessings promised in the Covenant of Grace to us: This right he hath by paying a price, laying down his life for us. This buying is not by necessity of nature, of justice, but by a voluntary, free and uncompelled agreement and Covenant, *Job. 10. 18. Isai. 53. 6. No man can exact upon him, Psal. 89. 21.* (2.) If the Old Testament was confirmed by the blood of beasts, then must the New Testament be confirmed by the blood of Christ prefigured in these. But the Old Testament was so confirmed, *Heb. 9. 11. 18, 19, 20, 21, 22, 23. Exge.* now neither Testament nor Covenant was confirmed by blood simply, but by the blood of a living creature slain.

3. Hence the making of a Covenant was by cutting a calf or a beast in twain, and passing between the parts thereof, *Jer. 34. 18.* and so they entered into a curse. *Nehem. 10. 29.* devoted themselves to destruction, wishing they might be cut in twain (which is a strange kinde of death, *Math. 24. 51.*) if they should break the Covenant. Hence the Phrase of striking a Covenant. So the *Romans* slew a sow: So the *Romans* and *Albani* made a Covenant, as *Livius*. A Herald or Officer at Arms slew the beast and prayed a curse on the people of *Rome*, that they might be the same way stricken, if they should break the Covenant. Its like they had it from the *Jewes*. So Christ died to ratifie and confirm the Covenant, *Exod. 24. 6. This is the blood of the Covenant.* Now the Covenant hath no blood. This blood of slain beasts (for it is a figurative speech) is a signe confirming the Covenant that believers shall have remission of sins in that blood of Christ which is shadowed forth by the blood of these beasts. So Christ the great Shepherd of the flock, *Heb. 13. 20.* is said to be brought from the dead, *ἐκ νεκρῶν*, by the blood of the everlasting Covenant, *ἡ αἷμα*, the Article is understood: Or as the Hebrew Phrase, it is put for *et*, as *Calvin* and *Piscator*. The question may be, How did

The Testament is confirmed by blood of some living creature slain.

Livius, li. 1. Populus (inquit Fictilis) Romanus priore defecit. Si prior defecit, publico consilio malo do. lo. Tu illo die Fupier, populum Romanum sic ferito, ut ego hunc porcum feriam tanquam magis ferito, quam magis potes pollesque. Id ubi dixit, porcum, significat percutit.

God

God bring *Christ* again from the death by the blood of the everlasting Covenant; had the blood of *Christ* any influence to bring himself back from the dead? Or did he, by dying, merit his own resurrection?

Ans. Some read the word thus, and shun the Question, *The God of peace who brought again from the dead the great Shepherd of the sheep:* Understanding, *ὁ γὰρ*, being the great shepherd or feeder, by the blood of the everlasting Covenant. So *Beza*, who makes these words, *ἐν αἱματι*, to be referred to *ποιμνία*: So as *Christs* right to be Pastor is in, and by his blood and suffering. And the words, *ἐν αἱματι*, so is not to be constructed with the particle, *ἀντὶ τούτου*: But *Beza* confesseth, that he changed the situation of the words. But if *Christ* be made a Pastor and feeder of the sheep by the blood of the eternall Covenant: then is he called to be a Pastor by Covenant. And what influence hath his death in his Pastorall Office? Is it by way of merit? Or did *Christ* merit to himself? Hardly, if not curiously, can we say that, though I nothing doubt but *Christ* gave perfect obedience as man to the Covenant of Works, and he did merit as man, *jure operum*, life eternall. the way that *Adam* should have merited life eternal, so he had never fallen. But the words naturally bear this sense, as *Deodati* expounds them, that *Christ* is risen by vertue of his death: As it is well said, the just surety hath right and Law to come out of prison, by paying the summe, and neither Justice nor Creditor can keep him in prison: *solutus ere est solutus carcere.* *Christ* having satisfied our debt, and payed the ranfome of his blood to the death, and being dead, and under the dominion of death by justice, is freed from either remaining in death, or dying any more; he is now justified, not in his person, for *Christ* in person was habitually righteous, and from the womb, *Luk. 1. 35.* *ὁ ἀγίος*, That holy thing *Jesus* was sinlesse, and so never condemned, but justified in his cause and in his condition by Law for us, and so appeareth, *ἐν δεύτερῃ τοῦτ' ἀναστάσει*, the second time without sin unto salvation; the second time without sin, hath relation to the first time, without sin, that is, he shall appear the second time no lesse without sin, and so justified in regard of his condition in Law, then he was, when he was conceived by the Holy Ghost, and so that eminently

Beza, in Aniraqueum hoc planius fieret, non dubitavi verborum collocacionem mutare

Christ justified in his cause comes out of the prison of the grave, by paying of the ranfome of blood,

Heb. 9. 18.

eminently holy thing born of the Virgin Mary, Luk. 1. 35. that is, as justified as if he had never been made sin, and never had been under the Law-burden of our sins, as *Isai. 53. 6.* And *1 Tim. 3. 16.* *in whom is without sin, He was justified in the Spirit,* declared to be just, and the innocent Son of God, by his resurrection from the dead, *Rom. 1. 4.* so that in the Spirit, is, in the eternall Spirit, *Heb. 9. 14.* the Godhead: For he came from under that act and band of Cautionrie and Suretyship without sin, that is, acquit from sin, which he was made, and was laid upon him, *2 Cor. 5. 21.* *Hai. 53. 8.*

4. We know, *Heb. 7. 22.* Jesus, *was made the Surety of a better Covenant,* as the LXX. ever translate it, of a better Testament.

Now here is a judiciall and a Law-act of Suretyship put upon Christ. 1. He was made Surety, then he was not Surety by nature, but so made by a free transaction and Covenant. For in Christs coming under that act, when he was made Surety, there be two things: 1. His eternall condescending to take on him our nature, and to empty himself and be a servant. 2. His agreeing and plighting of his faith and truth to take on our condition in Law, that God should lay upon him the iniquity of us all, *Isai. 53. 6.* and that God should make him *who knew no sin, to be sin for us,* in our Law, place and room, *2 Cor. 5. 21.* not against his Fathers will, nor yet without his own free consent. That is against all reason: For that which God made Christ, that he was not by nature, but that God willingly made him, and that he was willingly and by free Covenant made. But God gave him a body, *Heb. 7. 5.* and God made him sin, *2 Cor. 5. 11.* So a Surety is one that promises to satisfie for another, and comes from a Verbe which signifies to promise by striking of hands, *Prov. 22. 26.* *Be not thou among them that strike hands, or, of them that are surety for debts.* The Seventy, give not thy self, as a Surety. *Aries Montan. Inter percipientes fide iudendo.* The Verbe in the Hebrew is from a root that signifies to mix together: as the owle-light, when light and darknesse after the Sun-set are mixed together. And by a Metaphor it notes suretyship and mixture of persons, as *M. Legh:* when one is tyed for another,

That Christ
was made
a surety in
a Capitall
crime to
die for us,
is suitable
to the Law
of nations.

another, and mixed with him in his place. As Christ put himself in the bond and writ of blood that we were in; We were in the Law-writ, *Deut. 27. 26.* under a curse, and Christ shifted the beleivers out, and was made a curse by his own consent for us, *Gal. 3. 10.* and was written and acted in the Law-book the sinner, and answered all the demands of Law and Justice, and put in our names in the Gospel-writ: And that from everlasting, God was in Christ, *Osai. ix. 16.* *Xpsti, reconciling the world (of the elect) not imputing their sins unto them, 2 Cor. 5. 19.* And in time we beleiving, are written blessed and righteous in him, *Gal. 3. 13, 14.* *2 Cor. 5. 21.* And what could more be done by Christ, who substitute himself by Covenant in our place, and put us in his place? Nor is this Suretyship just in debts only, but also what ever *Socinus, Crellius*, and others say on the contrair, in Capitall punishments. For *M. Thomas*

M. Thomas

Goodwine,

Support of

faith from

Ch. Resur.

6. 111.

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Goodwine, pag. 96. *Enochus* did (*ἐνὸς ἐξ υἱοῦ αὐτοῦ*) willingly become a surety for *Euphronus*. Yea, and in hostages and pledges in war, *Plutarch* saith, that the *Thessalians* slew two hundred and fifty hostages. The *Romans* (saith *Linus*) did the like to three hundred of the *Volsi*, and cast the *Taratines* over rocks, *de facto Torpina*; and these were humane people. The children of Tyrants were killed with the Tyrants, by some Cities of Greece, as *Cicero*, and *Holierus* saith. *Curtius* saith, that the *Macedonians* put to death such as were near of blood to traitors: *Martellinus* saith so much also of the *Persians*. The just Lord punishing the sins of the fathers upon the children, to the third and fourth generation, teacheth, that conjunction of blood (such as was between Christ our Kinsman, *John 19. 25.* and us) may well make it most just, that Christ be punished for us, the Surety for the sinner, though the sinner be under the hand of the Judge; for he is unable to satisfie Justice, and mercy saith that there is no essentiall reason in Law-justice why the same head which sinned and no other should suffer. But grace may interveen, so that though God need no surety, yet tender mercy, or God decreeing to show mercy, in some good sense, needs such a Surety as Christ.

How mer-
cy calleth
by a sort of
need for a
surety.

Justice
suits not
that the
debter re-
pay to the
surety any
thing in
some cases.

Neither is it much that justice saith that the Surety ought to have satisfaction made to him and restitution by the broken debtor, because

PART. II.

Christ made a Surety for us.

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See Ande.
Eſenius, in
Triumpho
Crucis, de ſa-
tisfact. Chri-
ſti, l. 2. Sect.
3. c. 1. pag.
468, 469,
500.

Socin. de
Seroa. 1. 3.
c. 3.

Ulpianus
L. S. quis
reum. D.
cuſt & ex-
hib. reorum.

Punish-
ment ſuffer-
ed by a
Surety can
remove pu-
nishment
from the
guilty man,
but cannot
remove
formally
the inhe-
rent guilt,
and make

because justice gives his due to every man. For 1. if the surety be more then a man, and have absolute sovereignty over what he expends, as *Christ* hath over his own life, to lay it down, and take it up again, *Joh. 10. 18.* As of free grace he payed for us, so of free grace he pleads not in Law that the broken man pay him back, and make restitution of his losses: and this saith demonstratively that *God* doth neither punish, nor show mercy, by necessity of justice. 2. When the surety hath a band of relief, and as it were, a back-band, that his soul shall not be left in grave, *Pſal. 16. 10.* but that he shall be victorious and more, he may give out, and look for nothing in again.

And the necessity of a surety to say, remove the scaffold, the guilty man shall not die, pleads, that if the Lord shall be merciful to sinners, as he decreed, then must *Christ* transact so with *God*, as the everlasting out-goings of mercy, may be with the free consent (as it were) of truth, and righteousness.

Vale. Maximus de Dionysior. Siculo tamen debita tot sacrilegii supplicia non exolvit, dedecore tamen filii penas rependit, quas vitam effugerat.

But it may be said, if *Christ*s dying for sinners remove as a satisfactory punishment, the guilt and obligation to eternall wrath, what way is the reall, and as it were, the physicał inherency, and essence of sin removed? *Ans.* The obligation to wrath is removed only in a legal way by suffering of punishment due to sin, which

Christ hath done; But the essence reall of sin is only removed, as every other contrair is removed, by the expelling of sin out of its subject, and by introducing the contrair form, to wit, inherent righteousness, and the perfect habit of sanctification and holiness.

Now for this, *Christ*s dying and suffering wrath due to us, suppose *Christ* should die a thousand thousand times for us, his dying cannot as a satisfying cause, or as a punishment remove this.

For 1. a punishment suffered by our Surety can but exhaust and remove the punishment due to the sinner for whom the suretyship is undertaken. But 2. *Christ*s dying cannot as a punishment re-

move him formally and physically and inherently innocent, except the punishment of the Surety so excellent procure, by way of merite, the expelling of sin, and the incoming of inherent holiness in its room, as *Neb. 10. 18.*

move sin as sin, and as contrair to the holy Law, and make us defiled wretches and servants of sin holy, as the paying of ten thousand Crowns for a forlorn waster, cannot make him to be no waster, and a man that hath obeyed the Law; only it makes that in Law the payment cannot be charged upon him. 3. Christs transacting with God as our Surety is not only then meerly to remove eternall punishment, but to purchase by the merit of his death the healing and sanctifying of our nature, Heb. 10. 10. *By the which will we are sanctified by the offering of the body of Jesus Christ*

What will *once for all.* Then our Sanctification is procured to us by the will of GOD, of God, not simply as his commanding will: for then should all and every one whom the Lord commands to be holy, 1 Pet. 1. 16. be sanctified, which we see is not done: but by the will of the Father, commanding Christ to die, Job. 10. 18. Job. 14. 31. and the will of Christ offering himself once for a sacrifice for sin, is the will which sanctifies us. So *Parents* well saith, it is the will with its correlate, for in the willing passive obedience of Christ are we sanctified really by the merit of his death, though this be wrought by degrees.

2. Since the Father consents and wills that Christ die, and the Son willingly offers himself a sacrifice, the number (as judicious and Godly Mr. Dickson hath well observed on the place) and these all, for whom Christ offered himself, were condescended upon between the Father and the Mediator. God knew those whom he gave to the Son, to be ransomed: and Christ knew those whom he bought. And the necessity of this Covenant appears in this, that the comfort cannot be solide, if a child of God never have any assurance of his being gifted of the Father to the Son in particular. For two things are clear here. 1. That the Lord knows who are his, 2 Tim. 2. 19. and that, if God gave some to the Son, as Job. 17. then the Son received them in a certain number. And if Christ bought them by Covenant, he must know how many: As one who buyes a flock, but he knows the quality and number of the flock. 2. The knowledge sometime shall be this distinct, that I was by name among them, who loved me, and gave himself for me. And as the offering of every Priest is by way of Covenant and promise, so, if I am one of a sacrifice, in the faith of the great sacrifice, be offered to God, then will God accept it (here is a Covenant) so is the Body of Christ offered

Mr. David
Dickson,
Exposit. of
the Epistle
to the He-
brews, cap.
10. v. 10.

Solld com-
fort in
knowing
the num-
ber of these
gifted to
the Son, &
I am one of
them.

offered by the Covenanting-will, *Heb. 10. 10.* And any doubt that may, or doth arise concerning your self by name: 1. It may as well be moved, in some respect, against the whole number, and no wise man will say that the bargain betwixt the Father and the Son was so blind, as the number was not agreed upon. For since all the bought are sinners, and so inclined to sinfull doubting of the bargain, that, which as a doubt is moved by one, may be moved by all severally, and all severally denying themselves to be the men for whom *Christ* bargained: By this sinfull questioning of the transaction, none at all were agreed upon.

2. Every doubting of Gods love to me once justified, and who have once fled to *Christ* for refuge, is grounded upon sin and unworthinesse; now none were given by the Father to the Son from eternity upon respect of either faith, or unbeleef, or holinesse, or bad deserving: Its true, it is not known to me but by beleiving, Sin is no cause why a justified one should doubt of his justification that I was given Covenant wayes to the Son. But the Question is, if sin be any ground why one justified should cashier himself out of the number of the gifted ones to *Christ*, and committed to the Mediatour. Its true; it should be mourned for as a thing that doth not a litle hinder Sanctification in its progresse, but should not brangle Justification, nor the faith of our interest in *Christ*. 4. The necessity of this Covenant appears, in that salvation is taken off free-will, and the slippery yea, and no, of free-will in the Covenant of Works, and laid upon one that is mighty, upon *David*, to govern Israel as their King; but *Psal. 89. 19.* upon *Christ* (as *M. D. Dickson, Pla. 89. 19.* excellently *M. Dickson*) in all respects more eminently then *David*, a stronger help, mighty to save, appointed of the Father in all cases, — he is one of our kind, taken out of the people, acquainted with our condition, &c. The lesse of the creatures will, and the more of Gods will, if gracious, as here, be in a Covenant, Much of the Lord his gracious will is in the Covenant of suretyship. the better: Because the more grace and stability, even the sure mercies of *David*, that is, of *Christ*, *Is. 55. 3. Eze. 34. 23. Eze. 37. 24.* must be here.

5. The well-head of salvation (for meer free-will and good pleasure in God, instituted this dispensation) must be here: And most eminent freedome of grace made the bargain; so that the *Magna Charta*, the great Charter of the Gospel, *I will have mercy*

mercy on whom I will have mercy, is here eminently, for mercy and free-love began at the head man. For the Covenant of Grace (as notably M. Dickson) is consolidated in Christ our head, and son, Pl. 89. he hath the first right as man to say unto the Father, that which is here said, as Intercessour and Mediatour for the Elect; he shall cry unto me, thou art my Father, my God, and the Rock of my

Christ the first heir of the promises undertaken for all his,

More grace made, (if we may compare) in the Redeemers Covenant, then in ours.

Fountain-grace, and fountain-mercy in this Covenant,

salvation. As a father binds for his heirs and children: A King subscribes articles of peace and seals them for the land and subjects: The Ambassadour for the Prince and State that sent him, makes answer. So Christ acts in the Covenant of Redemption for his heirs, seed, subjects, people; and if the comparison might be made, Gospel-free-grace, as Covenant-mercy is more in the Covenant of Redemption, then in the Covenant of Reconciliation, for principally they are here as waters in the fountain. Hence, in this Covenant, is fountain-love, fountain-grace, all the satisfaction on that the Lord craves of sinners, begins at this spring, the old and eternall design of love in the heart of God toward his Son, his everlasting delight, the bosome darling and beloved of the Father, is the designed Prince upon whose shoulder is the Government: Here was mutuall love-delight acted by the Father and Son, Prov. 8.31. *My delights were with the sons of men*, even before the fountains of waters were created, v. 24. O what everlasting outgoings and issuings of eternall love came from the heart of the Father and the Son in their eternall Covenant-delights towards the sons of men; here was the eternall marriage of the Lamb the Kings eternall Son, and of the not as yet created Bride first written and sealed by the King and his Son, and our not knowing of this, and Gods delighting in us, when we little knew or dreamed of his eternall love, highnesse, his grace. Should the heart of God be taken, and (to speak so) be sick of love for so many *Nothings*, whom he was to make heirs? Far more being reconciled and justified we need not fear we shall be saved.

Here in this Covenant were first drawn the lineaments and draughts of the free and gracious interest of *Jesus Christ* to the sons of men: And who should not wonder here at the purest fountain-grace that is in *Jesus Christ*, which did set on work eternall wisdom to frame such an eternall peace of God Covenanting with the Son

Son of God, and love eternall hiring love eternall with the reward (to speak so) of the certain hope of enjoying a soul-satisfying seed, and a numerous off-spring of Redeemed ones, if love should die and triumph over justice, which was done by love.

6. There is here much of the eternall interest of JEHOVAH to the Son, and of the essentiall love of God to his only begotten Son, *Prov. 8. 24. When there was no depths, I was brought forth. — 30. Then I was by him as one brought up with him, and I was daily his delight, rejoycing alwayes before him.* And then may that have been verified, *Jer. 30. 21. And their noble One shall be of themselves, and their Governour shall proceed from the midst of them, and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me, saith the Lord?* The love eternall here in JEHOVAH loves and wonders that Christ his Son layes hands upon his own heart to take upon him the Office of Redeemer and Priest: and the Lords saying, *Who is this?* is a note of love and wonder, as *Psal. 24. 8. 10. Isa. 63. 1. Cant. 6. 10.* and that his heart closes with the Covenant-designe.

Gods essentiall love to the Son in this Covenant.

Obj. But *Arminius* himself also teacheth, that there was a Covenant betwixt the Lord and Christ. God required of Christ our Priest, that he would lay down his life for sin, give his flesh for the life of the world, — and he promised, if he should so do, he should see his seed, and be an eternall high Priest after the order of *Melchisedeck*, and by the exercise of his Priestly Office, he should be exalted to a royall dignity. Christ our Priest closed with the condition, and said, *Behold, here am I to do thy will, &c.* And *Socinians*, who hold him to be a divine Man only, will agree that Christ was under an obedientiall Covenant to God.

Jac. Armin. orat. de Sacerdotio Christi, pag. 16, 17. Postulavit Deus ut animam suam poneret hostiam pro peccato, &c.

Ans. *Arminians* and others may yeeld to a Covenant between the Father and the Son, but it is a far other thing then such as we hold: for Christ did close with the condition of laying down his life for sinners.

The Covenant between the Lord and the Sonne, that *Arminius* teacheth, is not the true Covenant of redemption.

But when Christ hath ended his work, and payed the price of Redemption, laid down his life for *Pharaoh*, *Cain*, for *Egyptians*, *Syrians*, *Persians*, *Chaldeans*, and all in whom ever was the breath of life; yet cannot the Lord promise to Christ that he shall have

have any seed, or one redeemed one, nor can the Lord either promise or pay wages to *Christ*: For a promise, if sincere, is of things that are in our power to do, even among men. Can a King promise that to morrow he shall cause the wind for seventy dayes to come, blow out of the North-West? Its not in his power. Now *Arminians*, *Socinians*, and all of that Family teach, that God hath no forceable antecedent dominion to bow and determine the

The Lord free-will of any one man: The Lord then no more can promise, nor cannot promise by the *Arminian* way that *Christ* shall have a seed, because the Lord, by their way, hath no dominion over the free will of any man.

give the reward of a seed to *Christ*, for his work of laying down his life for man, then he can ingage that the Serpent (with reverence to our blessed Lord) shall see his seed. For when *Christ* hath wrought the same work, payed the same very ransome (as these *Sophists* teach) for millions that perish, through their own free-will, eternally: What seed hath he of them? Where is his wage? Were not all and every one of mankind promised in the *Arminian* Covenant, to be the gifted seed of *Christ*, upon condition that they should repent and beleieve? But *Arminians* deny that God doth promise faith, or that he is so Lord and Master of the free-will of any, as indeclineably and unsuperably he can make good his promise, and cause them beleieve and persevere therein to the end, and that is it by which they are his seed. Its but said in vain that God promises they shall be *Christ*'s gifted seed, providing they be willing to beleieve: that is but to say, the Lord promises all shall be his seed, providing they shall be his seed: For willing beleieving makes them his seed. 2. By this also the Lord promises what is in mens power to perform, and it might fall out that all and every one should do the like that multitudes do, who perish eternally, and so shall *Christ* do his work, and enjoy no seed at all.

But the Covenant of suretyship which we teach, makes not the truth of God to depend upon our faith, or our unbeleef; Yea the Lord promises that *Christ* without all fail, shall undeclineably see his seed, yea, and shall be the restorer of the Tribes of *Jacob*, and a light to the Gentiles, and the salvation of God to the ends of the earth, Isa. 49. 6. Isa. 54. He shall be King and Lord of the Isles, Isa. 42. 6. 7. Isa. 60. 9. Psal. 72. 8. 9. A Prince and a shepherd over his people, Ezek. 34. Ezek. 37. 24, 25. Psal. 89. 25. not upon condition they be willing, over whom he is set, but to meet with the

the temptation. Ah! my iron and rockie will shall still resist the Lord; and he shall be King of the Nations, if the Nations shall determine their own will to submit to him, and vote that he be Crowned King: Nay, but the Covenant-promise saith, he shall be King of thy will. This is a part of his reign, Psal. 110. 2. *The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.* 3. *Thy people shall be willing in the day of thy power,* Deut. 30. 6. Ezek. 11. 19, 20. Ezek. 36. 26, 27. Jer. 31. 31, 32, 33, 34, 35. Jer. 32. 39, 40. Neither can there be confidence and faith in God through the sure mercies of David, nor peace, nor solide consolation, nor warrant to pray for the Lords gracious bowing of the will to be his seed, except it be beleaved, Covenanted, that God shall be the God of his people, and their King, not over the element of the sea only to rule it, and over the mountains, and the stones, and rocks, but also over the particular wills, and the willing and nilling, choosing of good, and refusing of evil in the men of the *Iles*. And how could the Son pray, *Father, give the inheritance of the Heathen to me, according to promise? Ask of me, and I will give thee, &c.* Psal. 2. If the Father could answer nothing, but what *Arminians* and *Socinians* say he answers, as also, the beleever out of the fleshes weaknesse must dictate this return of prayer. Son, with good will, I grant the Heathen, and the ends of the earth to thee in heritage and possession, so they be willing to submit to thee: But, what if they refuse to obey either me or thee? I did never Covenant with thee, Son, to do more then I can, try thy strength, and force their free-will, if thou can; if they be willing, well, and good it is, there is a bargain: My approving and commanding will is that they be thy seed, and thy willing people; but my decree is not to Lord it over their will, that is a fundamentall act of Government, that all my subjects have liberty of conscience, to will or nill, as they please. Nay, but the Covenant of Suretyship includes the sure mercies of David, and the Lord gives hand, word, and writ, and seal of blood, and the Oath of God to the Son, Psal. 110. 4. Heb. 7. 21. for the will. Isa. 53. 4. *Behold I have given him for a witness of the people, a leader and commander to the people.* But what if they will neither lead nor drive? Yea the Lord promises they

The Lord
King of the

The Son
cannot pray
for the hea-
then to be
his inheri-
tance by
the Armi-
nian Cove-
nant be-
twix: Christ
and the Fa-
ther.

they shall not need to be driven, they shall be willing, and run.
 5. Behold thou shalt call a Nation that thou knowest not, and Nations that knew not thee, shall run unto thee, because of the Lord thy God, and of the Holy One of Israel, for he hath glorified thee. And a strong reason of this is given, the Gentiles run; Whence comes this forwardnesse of the Gentiles who knew not God? Because (saith Isaiah) of Jehovah thy God (of Christ Mediator) in Covenant with thee, Psal. 22. 1. Job. 20. 20. because of thy God the Holy One of Israel: the running (saith Calvin) noteth the efficacy of the calling, and they run to Christ, because of Jehovah, and the mighty power of God in the Man-Christ. Noteth because (saith Piscator.) And another reason, because he hath glorified thee, O Christ, he hath declared thee to be the Son of God by thy rising from the dead, ascension to heaven, given thee a Name above all names, Rom. 1. 4. Phil. 2. 7, 8, 9, 10. So, Musculus, Piscator, Marlorat, Gualther, Diqdari: So the running of the Gentiles to Christ is the glorifying of Christ, and a part of the reward; its Christs glory that he hath a seed that

M. D. Dick- runs after him. Then: And M. Dickson upon these words, Ps.
 son on Psal. 2. Aske of me, after Christs resurrection and declaration of his
 2. formerly overclouded Godhead, he should continue in the Office of
 his Mediation and Intercession, and by vertue of his payed ran-
 some of Redemption call for the enlargement of his purchased Re-
 demption among the Gentiles, for thus is the Fathers compact with
 the Son, saying, aske of me, and I will give thee, the Heathen;

Christ both so that both, by free Covenant, and by merit, Christ challengeth
 by free Co- a seed: and it were unjustice in the Lord (with reverence and
 vantage and glory to his Holines) to deny to Christ that for which he hath given
 by merit of a condign ranfome and price: But he hath payed a condign Cove-
 condignity nant, ranfome of his own precious self, and offered blood for his
 and justice may chal- seed. Hence, though a weak beleever cannot by merit suit a
 lunge a bowed will and a circumsised heart from the Lord: Yet, may he
 seed, they suit it by the band of the Covenant of Redemption between Jeho-
 are both vab and the Son: and a Redeemed one may say, it was an Article
 promised to him, and of the Covenant of Redemption, that my stony heart should be
 he gave a taken away, and a heart of flesh given to me, and faith hath influ-
 due price ence to be supported that God articted Covenant-ways such a
 for them, wretch

wretch as I am, to Christ: and look, as the book of life, called, *the Lambs Book of Life*, contains so many by name, head, and in all their individuall properties, *Jacob, Paul, &c.* that are written and inrolled for glory, so are all (and I by name) in a Covenant-relation given of the Father to the Son, *Joh. 17. 3, 9, 11. Joh. 6. 39.* and that is surer then heaven or the fixed ordinances of nature, *Jer. 31. 35, 36. Psal. 89. 37, 38.* Happy such as can ride at this anchor: Though I mean not that the decree of election and the roll of the Mediatour to me, or the gracious Surety-Covenant between *Jehovah* and the Son, as relating to me by name, must be the nearest object of faith, or that alwayes a beleever doth read this roll; but his faith often is, and ought, and may be supported thereby.

2. Christ may suit, by vertue of both the Surety Covenant and by the justice of God, his condign merite to, me, a fixed will to run the way of his Commandements. Christ, appearing with blood, *Heb. 9.* and his prayer as high Priest, *Joh. 17.* prove that, in Christs Bill for us, there is justice, the merite of blood, and that his Advocacion is, *1 John 2. 1.* grounded upon justice, and he stands there as *Jesus Christ, Sikon*, the righteous without sin now imputed, not now made sin, nor made a curse, but by order of strict justice justified and righteous, and the act of Suretyship taken off, and as the hand-writing against us is cancelled upon the Crosse, *Col. 2.* So the hand-writing of obliged punishment due to Christ as our Surety is removed, and he now justified in the Spirit, *without sin, Heb. 9. 28.* Such a one as cannot die, *Rom. 6. 9. Rev. 1. 18.* and cannot die a death satisfactory for sin, because as beleivers cannot die the second death, Christ having died for them, neither can Christ suffer the second death again, or be twice a curse, for once he died for all. But our faith is so supported not a little in this, I darre not put merit or justice in my suits to God, but I beleieve it is, and must be in Christs bill, and that bill is for me: mercy, and only mercy is in the sinners bill, but the justice of a condign ransomer is in Christs suits, and so faith looks to Christ: As 1. having the first Covenant-right to heaven, as the great Lord receiver of the promises. And then we have a second right in him, 2. Faith looks to Christ as having more right to us, because he hath the right of justice, then we have to our selves; for its free-graces

There is mercy. In the bill of our suits & merite and justice in the bill of the suits of Christ for us.

Christ was delivered from the act of suretyship.

Christ hath title which we have to our selves, for we gave no ransome for our the first selves, and we gave no ransome for eternall life : and therefore all right of us the doubtings and acts of unbeleef in order to the Surety of the by justice, Covenant, do resolve upon some apprehended breach between the and more Father and the Son, that either the one or the other, or both have right then failed to each other, and have broken the Articles of the Covenant, we have of our selves, which is a reproaching of both the Father and the Son : So that

Our doubt-
ings, being
once justi-
fied, reflect
upon the
Covenant
of Surety-
ship.

nothing is more necessary then to beleefe firmly the Covenant-
faithfulnesse of God. 3. What strong bands of beleieving and ho-
ly living have we from this Surety Covenant ? When 1. good-
will and free grace is become the ingadger of the faithfulnesse of
God as he is true God, and with a Covenant-tye to keep sure our
salvation, as he will be true to his Son, and so to himself and to
his own Holy Nature, that we shall be saved, yea, and not that
only, but by Office, as King and High Priest, he hath laid bands
upon himself, and made it the duty of his Office to save us : So
that any good man thinks his office of a King, and a Prophet, or
a Priest, lays bands upon him to acquit himself faithfully in the
charge ; So that Christs sworn Office of High Priest lays bands up-
on him to compassionate as a feeling head, all his own, and to be
touched with their infirmities : then must unbeleef in these parti-
culars say, we judge that Christ will not do his duty in his Office,
and that he shall break his faith of Suretyship, and fail under his
band of Suretyship. How needfull then must the firm perswasion
of compleat qualifications and fulnesse of anointing of Christ for
the compleat discharge of his duty be ? O ! beleefe him to be the
faithfull High Priest, who expiats and heals you in all the measure,
kinds, degrees, circumstances of time, place, of the particular
transgressions you are guilty of, Psal. 103. 3. *Who forgiveth all thine
iniquities : who healeth all thy diseases.* And if a man judge
himself ingaged to go about such duties as his surety and ransome-
payer in his name hath promised, far more are we to walk as the
redeemed of the Lord, since there was an eternall Covenant-un-
dertaking between *Jehovah* and the *Son of God*, that we should
fulfill the undertaking. And sure it is, Law-faith or beleieving of
Law-threatnings cannot have such influence upon our spirits to
cause us obey the Law, as the motives of a concluded act of surety-
ship.

Christ hath
laid bands
by office
upon him-
self to com-
passionate
us.

Its needful
to beleefe
the suffici-
encie of
Christ to
save.

The belie-
ved Cove-
nant hath
more influ-
ence on us
then the
Law-faith
can have.

ship and closed compact between the *Father* and the *Son*, that we shall obey him: And indeed it is a meditation that morally and spiritually should obtain from us that we be holy as he is holy, and strongly melt the rocky heart. When we remembered that *JEHOVAH*, as a designed Surety, gave band for the heart of a sinner from eternity, and enters himself Cautioner for our rebellious will, it should put us to beleve so much, and morally lay bands on our will.

Q. How are we to conceive of the act of Suretyship?

A. Jehovah from eternity decrees that the *Son* be the designed person who shall take on our nature, and lay down his life for sinners: The Lord promises he shall have a redeemed seed for a reward. The eternall undertakings of *Jehovah* & of *Christ* for us.

In this offer *Jehovah* ingadges that we shall be *Christ*'s seed, and so shall be, by the immortall seed, born again, and shall beleve and be gifted to *Christ* as saved; here *Jehovah* undertakes that we shall beleve.

1. *Christ* agrees to the designed person: *It is written of me*, and so decreed of *God* from eternity, *I delight to do thy will*, I shall lay down my life for these given to me: And here the other party, *Jesus Christ* coming by his own consent to die, does also undertake, 1. In dying to ransome us from hell, and merit life to us, and make us his purchase. So 2. he being a Saviour by merit, he by his death purchaseth the Spirit, and meriteth the new heart, and so undertakes for us: in this regard, both parties undertake for us. And the Spirit being the same very *God* with the *Father* and the *Son*, also is by his own consent designed comforter and actor in his way by the anointing without measure, that he puts on the Man *Christ*, and the grace given to his members: But the only formall parties in the compact are the *Lord Jehovah* and the *Son* party consenting before time, and his Manhood in time becoming one who imbraces the Covenant of Suretyship, and calls the Lord his God, *Psal.* 22. 1. *Joh.* 20. 17. *Rev.* 3. 12. *Isa.* 55. 5.

Hence, if we imploy faith, and hold out to the Lord the undertaking for us in the Covenant, there is an answer framed to all our temptations from our own frailty: As *Adam* and the *Angels* fell, and how can we stand? But *God* said never of them, as *Psalm* answers our temptations. This Covenant answers our temptations.

The Covenant with David in many things is PART. II.

Psal. 89. 19. I have laid strength upon one that is mighty: and Christ was no designed undertaker for Adam, nor was Adam to beleeve such a thing. Therefore it is fit to observe, that not only the Head Christ and the body changes names, as the body is called Christ, 1 Cor. 12. 12. and Christ called David, Isai. 53. 3. Ezek. 34. Ezek. 37. 14. David my servant shall be King over them. So also many things in one Psalm are spoken of David, both in an Historicall and Typicall truth, as Psal. 22. But there are some things, Psal. 16. so spoken of David, that they are true only Typically of Christ, and spoken Prophetically, as David saith, Ps. 16. 10. Thou wilt not leave my soul in grave, neither wilt suffer thine Holy One to see corruption. And the Apostle Peter denies that this can be expounded of David, for Acts 2. 26, 27, 28, 29, 30. and Paul, Acts 13. 34, 35. And as concerning that God raised him from the dead, now no more to return to corruption: he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another place, thou shalt not suffer thine Holy One to see corruption. 35. But David after he had served his own Generation, by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. And it is not to be doubted that the Prophecie, Psal. 22. They divided my garments, they pierced my hands and my feet, is only a Prophecie of Christs being crucified: Nor was ever David crucified. To say in another case David was crucified, will not help: for it might be said in another case David saw no corruption, for all beleevers are delivered from the dominion, curse, and sting of death. Hence, it may well be said, that same Psal. 89. must prove both the Covenant of Suretyship, and the Covenant of Grace: v. 3. I have made a Covenant with my chosen, I have sworn unto David my servant; thy seed will I establish for ever, and build up thy Throne to all Generations. Though it be called Davids Throne here, Luk. 1. 32. yet we may freely speak of Davids Throne as of Davids body, both saw corruption: there is an end of Davids Throne temporall. But sure the Scripture calls it the Throne of Christ, Heb. 1. 8. But unto the Son he saith, thy Throne, O God, is for ever and ever. Luk. 1. 33. And he shall reign over the house of Jacob, and of his Kingdom there shall be no end. Dan. 7. 14. And there was given him Dominion,

In one Psalm some things spoken onely prophetically of Christ, other things historically and typically both of David & others.

That which is called Davids throne, is Christs throne,

PART II. the Covenant of Redemption with Christ.

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Dominion, and Glory, and a Kingdome, that all Nations and Languages should serve him: His Dominion is an everlasting Dominion which shall not passe away, and his Kingdome that which shall not be destroyed. Isai. 9. 7. Of the increase of his Government and peace there shall be no end: upon the Throne of David and upon his Kingdome to order it, and to establish it with judgement and with justice, from henceforth, even for ever.

Obj. But this Covenant is made to, and with David, that Solomon, and one of Davids line, shall sit upon Davids Throne, untill the Messiah, the true beloved shall be born, 2 Sam. 7. 12, 13.

Ans. Its true, and although these of Davids line sinned, yet by virtue of this Covenant, for Davids sake, God gave a Throne temporall to him, 1 King. 1. 32, 34. 2 King. 8. 19. 2 King. 19. 34. But it is as true that this also, to wit, Christs everlasting Throne is here meant: *I will build up thy Throne to all generations; for Davids Throne is not builded to all generations, nor can it be said of Davids Throne, which is said of this Throne, Heb. 1. 8. But unto the Son, he saith, thy Throne, O God, is for ever and ever.* Therefore this oath and promise is made to Christ as well as to David: except we say that an everlasting Throne is more properly the Throne of David, then the Throne of Christ.

2. 19. I have laid help upon one that is mighty, I have exalted one chosen out of the people. 18. I have found David my servant. Most grave Divines. (and it may be they gathered it from v. 38, 39, &c.) I think that the Psalm was composed upon the occasion of the ten Tribes division from Davids house, as composed by Ethan, 1 King. 4. 31. Others, that Ethan lived in the captivity of Babylon after Davids death: But the calamity seems greater then the division of the ten Tribes. Philo refers it to the time of Jehoiakim. Ambrose maketh the mighty to be Christ: St. Basilius and Hieronimus expound the whole Psalm. And our Divines say that the verity must be in Christ, for the help and deliverance of the new afflicted and captive people (for the like of this publick desolation, as v. 38, 39, 40, &c. never befell David after he was King) can not be laid on a dead man: And though he were now alive, the help of Davids fallen glory, v. 42, 43, 44, &c. must be the Messiah. Hence, the Covenant must be with him whose

Throne

The Covenant, Ps. 89 must in the maine be agree to JESUS CHRIST.

The Covenant with David in many things is PART. II.

Throne is built for ever, and shall not fall, v. 3, 4. and upon whom as upon a mighty one is laid the help of his fallen Church: This is not David only (though he be not excluded) but Christ principally.

3. With him the Covenant must be made, in his way, as with Surety, Head, and Redeemer: upon whom the enemy shall not exact; whose enemies shall be plagued, v. 22, 23. and, whose enemies shall be made his foot-stool, Ps. 110. 1, 2. and that is Christ, as well as David.

4. With him must the Covenant of Redemption be made in his way; of whom God saith, v. 25. *I will set his hand also in the sea, and his right hand in the rivers.* The Chaldee Paraphrase expounds his hand to be his power and command, which is to Euphrates: as is promised, *Exod. 23. 31. Num. 34. 3.* but fulfilled in David and Solomon, 1 King. 4. 8. Solomon reigned from the sea of Sodom the red sea, to the Mediterranean sea, and west, and from Euphrates, to the utmost of Canaan, North and South: but specially in Christ, who hath all Nations, Gentiles and Jews, for his own, *Psal. 2. 8, 9. Psal. 22. 27. Psal. 72. 8, 9, 10, 11. Isai. 2. 1, 2. Rev. 11. 15.* Christ Jesus, not David, *Zech. 9. 10.* shall speak peace to the Heathen, and his Dominion shall be even from sea to sea, and from the river, even to the ends of the earth. The Angel and Creator of Angels, who set his right foot upon the sea, and his left foot upon the earth, *Rev. 10. 2.* is this great Conquerour.

Athanas.
Serm. 4.
contra A-
rianos.

Cyprian, l. 2.
c. 1.

Cyrillus
Hierosoly-
mit. Catech.
7. & 12.

August. de
civit. de
l. 17. c. 9.

Hieronim.
in Isa. 53.

5. With him this Covenant must stand, of whom the Lord, v. 26. saith, *He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. 27. I also will make him my first-born, higher then the Kings of the earth.* Now this cannot well agree to David, at least, most coldly (as Calvine saith) should the Apostle reason and conclude that Christ were above the Angels when he citeth this place, *Heb. 1. 4, 5.* For unto which of the Angels said he at any time, *Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son.* In the literall sense, it is meant of Solomon, 2 Sam. 7. 14. 1 Chron. 22. 10. and is meant here of David. Athanasius proves him hence to be God, the first begotten of many Brethren. Cyprian, Cyrillus, Augustine, Hieronimus, contend against the Jews

Jews, that this is necessary to be understood of Christ, not of *Solomon*, not of *David*, who cannot bear the Name of the *Lords* first-born, but must be so named as the Type of him who is the first-born of every creature, &c. Col. 1. 15.

6. So my mercy shall I keep for him for evermore, and my Covenant shall stand fast with him. 29. His seed also will I make to endure for ever, and his Throne as the days of Heaven. If the Covenant be made with him who hath an eternall seed, then sure, principally with *Christ*: Without whom (saith *Calvine*, who otherwise much loves to follow the letter of the word) this Pro-

phesie hath no effect, for eternity is only in *Christ*, not in *David*.

Calv. Com. in locum.

Ner. 30. If his children forsake my Law, &c. a pre-occupation, if an eternall seed be promised to *Christ*, then although *Christ* and his Children sin, no matter, the hazard is not great? He Answers, the danger is not to be despised; I will visit the sins of *Solomon* and others, 2 Sam. 7. 14. With the rod of men: 15.

Unde sequitur non posse constare vicini hujus effectum, donec ad Christum ventum fuerit, in quo solo demum reperitur vera Aeternitas.

But my mercy (of the Covenant of Redemption, and of Reconciliation) I will not take from him, as I took it from *Saul*. This is not spoken of *Christ*, for he cannot sin, but of *Christ's* seed, his spirituall seed, and the businesse is so contrived, as the seed of *Christ* and his children shall not sin unpunished: but yet there is a difference between the sins of the reprobate *Saul*, and such like, and of the spirituall seed of *Christ*.

So he takes his mercy, Covenant-mercy (but offered conditionally) utterly away from reprobates when they sin, but takes not away Covenant-mercy from the seed of *Christ*: And the reason is, from the nature of the Covenant,

v. 34. My Covenant I will not break, &c. If then the elect and chosen of *Christ* should fall away, *God* should break and alter his Covenant: but impossible is the latter. Hence, 1. the questioning of the stability of our state, being once internally in Covenant with *God*, is a reproaching of *God*, and to make him a liar. v. 35.

Once have I sworn (saith he) by my Holinesse, that I will not lie unto *David*. Though (1.) we seem to reproach our selves in questioning our state, being once in *Christ*, yet the truth is, the plea is against *God*, and his Truth and Holinesse. (2.) Its easier to beleieve generall truths, then to beleieve particular truths, in which our selves and our own actions are interested: So spirituall

The justified mans question of his state re-ecteth up on God & his truth.

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and wilie a snare is unbelief, that when we think we are unbeliev-ly fearing our owntreachery, we are indeed charging treacherie and falshood upon the Holy Lord. (3.) In our sinfull plea's with our own state, *Ah! I am casten out of his sight*, Psal. 31. 22. Jona. 2. 4. we are overturning the whole Gospel and Covenant of Suretyship and Reconciliation, and we say, God lied to *David*, and to his Son *Christ*: contrair to that, *Psal. 89. 35. Once have I sworn by my Holinesse, I will not lie unto David. 36. His seed shall endure for ever, for the Lord once justified thee.* (4.) We shall find out selves so selfe in contraverting with God in the matter of fact touching our selves: *am I in Christ?* Or, *am I an Apostate and fallen from Christ?* That we are more taken up with a hellish fretting for our falling in a state of condemnation, then we are grieved for the injurie of unbeleef in traducing the *Holy Lord* with a lie. There is a taste here of *Judas* his fierie unbelief, for he complains more, *Mat. 27. 4. I have sinned, in betraying the innocent blood*, then that God is dishonoured, and Christs love offended: The grief is more for the interest of *I*, of *self*, that is entered in the borders of hell, then that his glory who commands beleeving is overclouded. It were good in such a case to go about two things: 1. Be lesse moved that *self* is under these apprehensions, lost and cast away, then that the spotlesse glory of the Lord suffers: What matter of me, and of *self*, in comparison of the dishonour done to *God*? What though I, and millions like me, were tormented, if *God* were not offended. Now *God*, 1. who hath bought me. 2. Who hath accepted a ransome for me. 3. Hath justified me. 4. Hath witnessed all these, is contradicted in all these: and yet we complain only, *Ah I am fallen!*

2. Leave the Question concerning your self, whether ye be cast away or no, when you cannot come to a peaceable and quiet close about it, and dwell upon the duty of fiduciall relying on Gods generall Covenant to *David*s Son, *Christ* his ingadging with him, and *Christ* his gracious accepting of the condition.

(5.) God sware to the Son of *David* for the seed, that is, for the whole race, and gave them all to *Christ*, and gave you among them; and *Christ* closed with the condition, though ye cannot come to application. Its good to feed the soul upon the solatious thoughts,

thoughts, I cannot apply, but Christ whose egressions, outgoings, have been from of old, from everlasting, Mic. 5. 2. did apply: For Christs everlasting outgoings are not only his eternall generation from the Father, but the decrees, the sweet eternall flowings, emanations, and issuings of Christs holy thoughts of me, of all the individualls, by name, of the seed given and received by Christ, his eternall acts of soul-delighting thoughts of every redeemed son of man, Prov. 8. 30, 31. Rom. 9. 11. Eph. 1. 4. 1 Pet. 1. 2. the eternall acts of love, and love-thoughts to Jacob, David, Peter, Mary, &c. his acts of designing you (if ever you beleaved, and can rub and blow up experiences under ashes, Rom. 5. 4. Ps. 77. 6.) and the thousands that stand before the Throne, from eternity, his actings of eternall love, appointing and setting Chairs, Thrones, Mansions, and dwelling places for this man, and this man, are so many applications of Christ to you: Feed and feast upon these, by beleaving the ancient Covenant, and you cannot but come to quietnesse of peace in your apprehended estate.

When ye cannot apply, its good to feed the thoughts upō Christs applying himself & the Covenant to you and to other single persons.

CHAP. X.

Christ procures the Gospel to be Preached to Reprobats, but undertakes not for them. A necessary distinction of the Covenant as Preached according to the approving will of God, and as acted upon the heart, according to the decree of God: and the differences of the members. The place, Jer. 31. Heb. 8. This is my Covenant, opened.

A Question it is, whether Christ undertakes in the bargain with JEHOVAH, for all visibly in Covenant, for as is said before, these in the Visible Church and their children that are baptized, Magus, Demas, and others are in Covenant thus, Act. 2. 39. *Ans.* Christ undertakes in his bargain, only for the elect, and undertakes that the Gospel shall be Preached to them; but because many hypocrites are mixed with the Gentiles, and Christ is given a light to the Gentiles, Preached to a visible multitude, as is foretold, Isa. 49. 6. Isa. 55. 4, 5. fulfilled, Act. 13. 46, 47. Rom. 15. 8, 9, 10, 11, 12, &c. Therefore he procures to many hypocrites, for whom

Christ undertakes that the Gospel shall be preached to the elect for themselves, and to the reprobats as mixed with the elect for other ends.

whom, and for whose Redemption, he undertakes not, that the Covenant shall be Preached by concomitancy, because they are mixed with the elect, not as an undertaker for them, but for Church Discipline, Christian Societies, and to render such unexcusable. Hence a necessary distinction of the Covenant of Grace.

The necessary distinction of the Covenant, as preached to many, and as acted upon the heart of the few chosen.

The New Covenant must be considered,

1. *As Preached according to the approving and commanding will of God.*

2. *As it is internally and effectually fulfilled in the elect according to the decree and the Lords will of purpose.*

There must of necessity, differences be holden forth between these two: For, *Antinomians*, and *legall Justitaries* miserably erre in both extremities: The former will have no New Covenant in the days of the Gospel, but that which is made with the elect: The latter will have no New Covenant but such as is made with the whole race of mankind, *Pagans* not excepted: So *Socinians*, *Arminians*, *Papists*.

1. They differ in the parties contractors: The parties contractors in the Covenant Preached, are *God*; and all within the Visible Church, whether Elect or Reprobate, and their seed, they professing the Gospel, *Mat. 28. 19, 20. Act. 2. 39, 40. Act. 3. 25. Ye are the children of the Prophets, and of the Covenant which God made to our fathers, &c.* and they were not all the chosen of God: This is against the *Anabaptists* also, and against these who will have the Gospel Covenant to be made with all the world. But its a rich mercy, that Professours are dwelling in the work-house of the Grace of God, within the Visible Church, they are at the pool side, near the fountain, and dwell in *Immannels* land where dwells *Lehouah* in his beauty, and where are the Golden Candlesticks, and where there run Rivers of Wine and Milk; such are Expectants of Grace and Glory, to such the Marriage Table is covered, eat if they will.

God and all within the visible Church, who hear the word of the Gospel, are the parties contractors in the Covenant Preached, but God & the elect only are contractors of the Covenant, as acted upon the heart.

But the parties contractors of the Covenant in the latter respect are, *Jer. 31. Heb. 8.* only, *the house of Judah, the taught of God, the people in whose heart the Law is ingraven*; for as God teacheth not all Nations his statutes, nor sends the Gospel to them, *Ps. 147. 19, 20. Act. 16.*

So neither is the promise of a new heart made to all within the visible Church.

2. A great difference there is in regard of the Covenant of Suretyship or Mediation, that *Christ* undertakes not for such as are only visible Covenanters, and shall never believe: As he prays not for such, as High Priest, so he dies not for them, nor came as a designed Covenanting Saviour from eternity under an act of Cationary for them. How then cometh the Gospel to them? *Ans.* The Gospel comes from *Christ* as undertaker for the elect, & for their sake. 1. Not from *Christ* as their Surety, since he prays not for any Mediation of his own toward them: But 2. for the Elects sake: so *Paul*, Act. 13. 26. *Men and brethren, children of the stock of Abraham, and who among you feareth God, to you, is the word of salvation, to you and for your cause, that ye may be saved, is the Gospel, sent. 2 Corin. 4. 15. For all things, our suffering, our dying, are, &c. for your sake. 1 Tim. 2. 10. Therefore I endure all things, for the Elects sake, that they may also obtain the salvation which is in Jesus Christ, with eternall glory.* Hence there is no salvation but that which is in *Christ Jesus* our Lord, the Author and Cause, and meriting Procurer of eternall salvation, *Hebr. 5. 9.* Now, though salvation be offered, yet the salvation that is in *Christ Jesus*, and merited by the ransom and price of his blood, can be decreed and intended in the Preached Gospel to none but to the elect, except they say that *Christ* did undertake to lay down his life, and to save, by his death and blood by Covenant-engagement, all the Reprobate within the visible Church, for whom he refuses to pray, *John 17.*

But *Christ* undertook from eternity for the fulfilling of the Covenant of Grace, and bestowing salvation upon them for whom he is Surety: for it is he who makes the new Covenant, *Jer. 31. 31, 32, 33, 34. Heb. 8. 10, 11.*

3. There is a twofold consideration of *Gods* will: One is called the distinguishing, commanding, and forbidding will, when *God* reveals to us what is our obligation and duty, and what is morally of approbation what is good or evil in point of our duty, whether it come to passe or not, and of his will of pleasure, what the Lord hath decreed shall come to passe, or not come to passe, whether good or evil, is of special consideration in this point.

good,

good, and to be done, because he commands it, and what is morally evil, and to be eschewed, because he forbids it. Now whether this good or evil shall come to passe, or never come to passe, it is all one, as to the nature of the approving will of God, for though the repenting of *Cain*, and saving faith of the traitour *Judas* never came to passe, yet it is the duty of the one and the other to repent and beleeve, and the Lord commands and approves their obedience as good, though he never decreed by his good pleasure, that the obedience of *Cain* and *Judas* should come to passe. But his will of pleasure, his discerning will, or his counsell, purpose, or decree, is his pleasure, and appointment of things, not as good and evil, or as agreeable unto, or repugnant, and contrair to an equal and just command of God, but of things as they come to passe, or shall never come to passe. Hence, in a premissive decree, God appointed the crucifying of the Lord of Life, the not breaking of a bone of *Christ*, but he did never will the crucifying of his Son, but forbids and hates it as execrable murther; as touching his approving will: in a word, his commanding will is of things lawfull or unlawfull, what we who are under a Law, ought to do, or not to do. His will of pleasure is of things fixed and resolved upon, what he purposes, good or evil, shall come to passe, or not come to passe: And by the way we may make good use of the foul sinnes that fall out; for holy and clean is that hand and counsell of the Lord, *Act. 3. 27. 28.* which determined what *Herod* and *Pilate* should do: Yet did the Jews with wicked hands slay and crucifie him, *Act. 2. 23.* And O what beauty of wisdom and mercy do they see here, who make that foul work of the slayers of *Christ* the subject matter of a fair Psalm? *Rev. 5. 12.* The thousands before the Throne, sing, *worthy is the Lamb that was slain*: But were they worthy who slew him? was it a worthy fact in the murderers of the Lord of Glory? No: but grudge not at the beauty of his work, who over rules all, but adore and praise. Let us not wrestle with his holy dispensation, and say, Ah! What an untoward Government of the world is it, that God should suffer *Angels* and *Men* to sin, and overturn the whole fabrick of Heaven and earth by sin? Nay, he hath by their fall brought in a more glorious order, *When he that sitteth upon the Throne, saith, Be-*
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bold I make all things new, Rev. 21. 5. and it is said, 2 Pet. 3. 13. Nevertheless we, according to his promise, look for new Heavens and a new earth, wherein dwells righteousness. Peter and the Disciples were to pray that they should not enter into temptation, *Mat. 26. 41.* and were obliged not to be offended and scattered by the sufferings of the Lord; but they were not to blame and grudgingly to judge that holy decree Prophecied by *Zecbariah*, and revealed to themselves, *Zech. 13. 7. Mat. 26. 31. I will smite the Shepherd, and the Sheep of the flock shall be scattered abroad.* His part is clean and holy, even when he throws the wicked in hell, and they are obliged to sing the Psalm of the glory of his spotlesse Justice, and that eternally, as these who are before the Throne are to hold up, for all ages, the new song of the glory of his mercy and free-grace:

We are to pray against the event of the decree of God in some cases, and yet to submit unto the decree itself, and to adore the Holy Lord therein.

This ground being laid down, the Holy Ghost speaks of the New Covenant two wayes in Scripture.

1. According to the approving will of God, as it stands, of promises, precepts, threatnings; and shoves both what God doth by promises, and what we are obliged to do in point of duty, *Act. 2. 39. The promise is to you and to your children. Act. 3. 25. Ye are the children of the Prophets, and of the Covenant which God made with our fathers. 2 Cor. 6. 17. Wherefore come out from among them, and be ye separate, saith the Lord, — And I will be a Father to you, &c.* This is the whole New Covenant, holding out our duty, ordaining those that professe, to be baptized, received members of the Visible Church, the body to be edified as a visibly Covenanted people: This excludes not, but includes the Lords taking in members to the invisible and mysticall body: which is to be observed against *Anabaptists* and *Antinomians*.

The Lord speaks often of the Covenant of Grace not so much as The Lord Preached, *quâ fœdus annunciatum* (though it so also must be Preached) but as fulfilled by God, and acted in an effectuall power, the full way, upon the hearts of the elect only, and that according to

Jer. 31. Ezek. 11. Ezek. ch. 36. Isai. 59. according to his decree, and what he works in our heart, and not according to his will of command, and what we ought of duty to do.

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the Lords decree of election, and will of pleasure: So speaks the Lord of the Covenant. *Jer. 31. 31, 32, 33. Jer. 32. 37, 38, 39. Ezek. 11. 16, 17, 18, 19, 20. Ezek. 36. 25, 26, 27. &c. Isa. 59. 20, 21.* in a pure Evangelick way, and in these places the Lord speaks of the Covenant, not so much as it contains our duty, as principally it holds forth his Gospel promise, what he shall effectually do according to his decree and will of pleasure over-ruling our corrupt will: which *Papists, Arminians, and Socinians* utterly mistake, and will have it to be spoken of the Covenant as Preached according to the Lords approving and commanding will, whereas there is not one word of a command in these places, and therefore they say that these places speak nothing for the efficacy and mighty power of God in converting sinners. 2. The *Anabaptists* from these places say none are to be baptized, but such as are so in Covenant, and as have these promises fulfilled in them, in whom the Lord hath wrought a new heart, and a new spirit; and that there is no externall Covenanting under the New Testament. But then

Crispe, all Nations, *Isai. 2. 1, 2. all flesh, Isai. 40. 5. Psal. 65. 2. all the Kindreds of the earth, Psal. 22. 26, 27. the Kingdoms of the world, Rev. 11. 15.* should be all chosen to life, taught of God, such as

The mi- stake of *Arminians* as touching these places *Jer. 31. 31. Ezek. 11. 16, 17. 26. Isa. 59. &c.* For they own no Cove-
 tant of grace, but this wherein the new heart is given, and the condition is both promised and given. And *D. Crispe* saith, All other Covenants of which God decides this, run upon a stipulation, and the promises run upon conditions altogether upon both sides. — The New Covenant is without any conditions whatsoever upon mans part: Man is tyed to no condition that he must perform, that if he do not perform, the Covenant is made void by him.

3. The *Arminians* do also owne no Covenant of grace, but this wherein the new heart is given, and the condition is both promised and given. And *D. Crispe* saith, All other Covenants of which God decides this, run upon a stipulation, and the promises run upon conditions altogether upon both sides. — The New Covenant is without any conditions whatsoever upon mans part: Man is tyed to no condition that he must perform, that if he do not perform, the Covenant is made void by him.

Ans.

Ans. Man is under a condition of believing, and tyed to believe, so as the wrath of God abides upon him, he shall not see life, nor be justified, if he believe not, *Jah. 3. 18. 36. Rom. 10. 6, 7, 8, 9.* (2.) *Man is under a condition which he must perform,* say which, he can perform without the grace of God. For have he grace, or have he no grace. (the Holy Lord (O if we could plead for him and his High Sovereignty) is debter to no man.) he is so obliged to believe as he sins against the Preached Covenant and forfeits his salvation, if he believe not and so breaks the Covenant, but devils or men cannot make it void, he may make it of no effect to himself he being an heir of damnation, but being a chosen vessel God shall work him to believe, and he makes it not void to himself. If it be said, *that the New Covenant is without any conditions whatsoever, upon mans part.* It says too much for the believers being under no debt, no obligation of conscience to believe, or to any duty, but as the Spirit their only Law leads them: And if the Spirit breath not upon them to forbear adultery, parricide, sodomie, or to believe, pray, praise, hear, mourn for sin, as Peter, and David, they sin not, for sin is a transgression of the Law. And when the Spirit breaths not, acts not, there is no Law; and this is most vade. Where observe, that 1. *Antinomians* and *Familists* confound the efficient cause of our obedience, which is the Spirit of Grace, and the *objective cause*, which is the holy rule of the command, promise, or threatening. For though the Spirit be absent, and not given at all to men in the state of nature, yet do they sin in committing of Sodomie, and in not praying, for they are obliged not to sin, and commanded in the first Command to pray to a revealed God. I know Adam was not obliged before he sinned to pray to *Jesus Christ Mediator*, as *Steven, Act. 7.* prayed to him. The Spirit by grace does help us to obey the command and the Law, but the Spirit is not the Law, nor rule of our obedience. 2. Not only will they have the Spirit to be all the believers Law and word, and the letter of the command to lay on no obligation, but the Spirit as actually breathing and giving actual influences must be the Law: For though the naturall conscience or habitual light say that the man should not commit this wickednesse,

not omit this duty, seeing present necessity of one starving for want, of one drowning in a water crying for my help, is a call of God to perform the duty. And if the Spirit give inward warning that I should do the duty; yet if the Spirit actually breath not and contribute not his actual influence, the man hath no warrant of any command or Law to act without his rule, since the Spirit acts not at all: and cannot so be guilty in the committing of the most vile abomination; for where no Law is, no sin is.

M. Crisp pag. 166. brings this Argument, The Covenant is everlasting if the Covenant stand upon any conditions to be performed by man, it cannot be an everlasting Covenant, except man were so confirmed in righteousness that he should never fail in that which is his part, but he daily fails, & so daily breaks the Covenant?

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Ans. To the first act of beleeving, which is a performing of the condition of the Covenant, there is no other condition required then that, Ezek. 36. 26. I will put in you a heart of flesh. 27. I will put my Spirit in you, and cause you walk in my statutes. Zech. 12. 10. I will pour upon the house of David, the Spirit of grace and supplication, and they shall look upon me whom they have pierced, that is, they shall beleeve in me: That is a promise that he will work the condition in us. And so is that, Joh. 6. 37. All that the Father gives unto me, shall come unto me (that is, beleeve in me) and him that cometh, I will in no wise cast out. 2. It is to question the perseverance of the Saints to say, that God shall not confirm them into the day of the Lord, as he promisseth, 1 Cor. 1. 8. Phil. 1. 6. 1 Per. 1. 4. 5. (3.) Our daily doubtings of unbeleef will not prove that we so break the Covenant, as our falls and daily slips of unbeleef should render the Covenant void, and null, so as it should leave off to be an everlasting Covenant, for such failings are indeed sins against the love of the Redeemer and Surety of the Covenant, for his love should constrain us to beleeve at all times, and to hope to the end. Nor does the eternity of the Covenant depend upon our beleeving, but upon his grace who gives us to beleeve: but it is otherways in the Covenant of Works.

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venant of Grace null, so as it should not be a possible way of life to them, as the least sin against the Covenant of Works renders the Covenant null, so that it can never be a possible way of salvation again to those that once sin.

De Cappa, pag. 162. in Jer. 31. Ezek. 36. Heb. 8. and other passages where the Tenor of the Covenant is contained, there is no word of a *tie*, pag. 163, 164. there is not one word that God saith to man, *thou must do this*. But God takes all upon himself, and saith he will do this: *Yea, if faith were the condition of the Covenant, the fault of the broken Covenant should be his who works, not faith in us.*

Ans. Here is the mistake of many who imagine that, Jer. 31. Ezek. 36. Heb. 8. the Holy Ghost setteth down the whole summe and tenor of the new Covenant, which he doeth not. For 1. he speaketh nothing of the whole parties of the *Preached Covenant*, which is all within the *Visible Church*: these he speaks of here; are only beleevers in whom he works a new heart. 2. He speaks nothing of *Covenant Commandements*, nothing of *Covenant duties* directly. 3. Nothing of the condition required of us. 4. He speaks not of the *Covenant* under the reduplication as *Preached*, or as a *tie* offered to elect and reprobate, as *Marth.* 23. 32. *Luk.* 1. 72. *Act.* 1. 39. and as every where holden out as a *visible Covenant* made with *Abraham* and his seed in both *Old and New Testament*, according to the approving will of God. But he speaks only of the fulfilling of some speciall promises of the *Covenant*, heart teaching, and the efficacy of the *Covenant*. 1. Only upon the elect who shall persevere to the end, Jer. 31. 35. Jer. 32. 40. *Isa.* 59. 20, 21. (3.) Only according to the *Lords* decree and will of pleasure, not what we ought to do, but what the *Lord* by his powerfull grace will do in us. As 1. *I will ingrave my Law in their hearts.* 2. *I will be their God.* 3. *They shall be my people*, to wit, effectually as gifted with a new heart, and such as shall never be casten off, but shall persevere to the end, v. 35, 36, 37. Jer. 32. 40. otherwise by externall calling all the carnall and stiffe-hearted Jews were his people in *Covenant*, *Isa.* 1. 3. *Isa.* 5. 25. *Pf.* 81. 8. *Pf.* 50. 7. *Dem.* 7. 7. as is in every page almost of the *Old Testament*. (4.) *They shall be laughs of God*, 31. 34. (5.) *I will forgive their iniquitie*, v. 34. (6.) *I will give them perseverance, and never cast them off*, v. 35, 36, 37. so that the *Covenant* is a metonymie. This is my *Covenant* that *I will make with them*: that is, these are effects, fruits, and

blessings of the Covenant which I shall by my effectual and mighty grace work in them.

The scope of the Epistle to the Hebrews is not to treat of the Co-

venant Preached in this nature, parties, promises, precepts, conditions, but to treat of the excellency of Christ above Angels, Moses, Priests, Sacrifices, and in acting of the Covenant upon the heart of the elect, especially Christ excels all.

The Apostle to the Hebrews hath no purpose to expone the Covenant of Grace made with Abraham, that Covenant (saith he) they break. Yea it is contrair to the scope of the Apostle to set down the Doctrine of the Covenant of Grace. He purposes in the Epistle to the Hebrews to exalt Christ above the Angels, above Moses, above all the Priests, the High Priest, and above all the Sacrifices, Bullocks, Lambs, Goats, &c. he through the eternall Spirit, once offered himself to God. And ch. 8. he proves Christ to be a more excellent High Priest, a Minister of a more excellent Tabernacle, and a more excellent Ministry, because he is Mediator of a better Covenant: he is a day-man who layes his hands upon both parties at variance, both upon God and man, to bring them together. See Job 9:32, 33. that is, a Mediator of a Covenant. So that here he saith, Christ is ingadged to the Father in a more spirituall and heavenly Covenant. None could ingrave the Law of God in the heart but Christ: one might say, was not the Law ingraven in the heart of some, and their sins pardoned? Were not Moses, Aaron, and many of the people of God, sanctified, pardoned, and justified according to that Covenant? Yes, they were justified and sanctified, but not by the letter of the Covenant of Grace, nor by sacrifices, shadows, conditionall promises, threatness, but by Christ, I the Lord Redeemer will write my Law in their heart, &c. It is then contrair to the Apostles scope, Heb. 8. to enter the discourse of the Doctrine of the literall Law Covenant, or the conditionall Covenant of Grace, it strongly concludes his point, to speak but of the half (though the chiefe half) of the Covenant, as fulfilled in the elect, and that exalts Christ and his Ministry, that he hath a Ministry upon the heart. Now it is a shame to lay the blame of our not beleeving on Christ, be it a condition of the Covenant, or be it none: Christ works all our works in us, and by this reason it must be his fault (hallowed be his Name) that we sin at all, because he works not in us contrair acts of obedience. But to whom is the Sovereign Lord debter? And therefore this Antinomian way must be refused.

CHAP. XI.

Of the promises made to Christ in the Covenant of Mediation, not to Christ God, but to Christ God and Man the Mediator, and these of twelve sorts.

TO Christ God promises of reward cannot be made, nor can Christ God suffer, but they are made to the Person God-Man, for the encouraging of the Man Christ, and he encourages himself therewith; *Isa. 50. 7, 8.* Christ Man lived the life of faith by depending upon God for the joy set before him, and therefore did run, *Heb. 12.* our life should be sweeter, should we fetch all our comforts and actings from his influences by the faith of daily dependency. Faith here promises to it self good, *Isa. 26. 12. If.*

30. 31. Ps. 118. 10, 11. Ps. 16. 9, 10, 11.

If the kinds of promises made to Christ be asked for: Then 1. Justification no such promise as remission of sin can be made to him; but a twofold Justification must be promised to him. A Law Justification, *this do and live*: For the promise was made to the first Adam, to wit, that he should be justified and live, if he give consummate and perfect obedience to the Law; now this Christ did in all things. 2. There is a Justification of Christ from the band of suretyship, he having compleatly satisfied for our debts, this was due to him; and promised, *1 Tim. 3. 16, Justified in the Spirit. Rom. 1. 4. Declared to be the Son of God, by the resurrection from the dead:* That was a judicall declaration. *Acts 2. 24. Having loosed the pains of death, went, as a King by authority and judicially looses a prisoner from his fetters, having no more to say against him. Ps. 105. 20. The King sent and loosed him. Isa. 50. 8. He is near that justifies me, who is he that contends with me (in judgement?) Rom. 6. 9. Knowing that Christ being raised from the dead, dieth no more, death shall no more have Lordship or Lordly dominion over him, but it is written. So the word, Luk. 22. 25. The Kings of the Gentiles bear dominion over them, Rom. 14. 9. Death had some Kingly dominion in Justice and by Law over him: But Christ by Law of satisfactory payment, who was also the mighty Son of God, wrought himself out of the grips and fetters of death: So in*

in Christ death hath lost Law-dominion over the beleever. It is against Justice and the just Covenant between *Jehovah* and *Christ*, that we should be for ever among the worms and not at length be loosed from the sting and victory of the grave: O death, thou shalt, thou must let the captives go free, *1 Cor. 15. 55. Hos. 13.* the prison must be a free Jayle, when iron gates and fetters are broken. We have in Christ a good cause, the cause and action of Law is win, and carried on our favours.

2. There is a promise of heavenly influences made to *Christ*.

A promise of heavenly influences is made to *Christ*.

Isa. 50. 4. He wakeneth morning by morning, he wakeneth mine ear to hear as the learned. 5. The Lord hath opened mine ear, and I was not rebellious. Some great Divines say, *Christ* had no sleepy nor closed ear: he must there speak of *Isaiah*. But so there was no sinfull drynesse in *Christ*; Was He not therefore anointed? *Isa. 42. 1. I will put my Spirit upon him.* Then all influences are promised also, *Isa. 11. 2. The Spirit of the Lord shall rest upon him: — 3. And shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, &c.*

Christ was assured of influences.

2. *Christ* was assured he could not sin, and so of influences to duties, *Joh. 5. 30. Joh. 8. 26, 27, 38, 50, 55. Joh. 10. 38.* though he wanted influences at a time, as touching consolation and the felt fruition of God, being forsaken for a time, *Psal. 22. 1. Luk. 22. 44. Math. 27. 45.* But *Adam*, as he was not to beleieve perseverance, nor yet sinfully to fear falling: so neither was he to beleieve influences to all acts of obedience, they not being promised to him. Yet was not *Adam* to beleieve his own reprobation; for it was neither true nor a revealed truth. Then the only nearest way against deadnesse and drynesse, is to have recourse to the fountain and fulnesse of life that is in *Christ*. Literall quickning of our selves, miskennning *Christ*, out of whose fulnesse we receive, produceth but iterall fardinesse. 3. The speciall and cardinall promise (*I will be*

The great promise, *I will be his God*, made to *Christ*.

his God, Psal. 89. 26. and he shall cry to me. Thou art my Father, my God, and the rock of my salvation.) is bound up with *Christ* in the Covenant of Suretyship, and is the key and corner stone of the frame and building of the Covenant of Grace, *Joh. 20. 17. Go to my Brethren, (saith Christ to Magdalen) and say unto them, I ascend unto my Father and to your Father, and to my God and your*

PART. II. *as the Surety of the Covenant.*

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your God. Its comfortable talking that *Christ* saith to us, I and you Beleevers are the Children of the same Father, and have one Covenant-relation to one *God*: though, as is said, *Christ* bear the relation of a Surety-Covenant to *God*, and we of a Covenant of Mediation; and notwithstanding of the differences, yet it may be said that *Christ* and Beleevers are in one writ, and one letter of acquittance dischargeth both from condemnation, *Christ* from condemnation of punishment, us from condemnation of inherent guiltinesse and punishment. Blessed we to be unite to him every way, and to joine our *Amen* and consent to the Covenant: yea, and in regard of profession, we should subscribe and write our names to it, *Isa.* 44. 1, 2, 3. Our maimed and broken and half consent proclaims an overly and cold Covenanting. Its true, parties are but once married, once Covenanting by oath is as good as twenty: but frequent and multiplied acts of marriage-love adde a great deal of firmnesse and of strength to the Marriage band, they are confirmations of our first subscription. Renewed acts of faith to take *Christ* for *Jesus* and Redeemer, and renewed acts of love, do more and more ingadge the heart to *Christ* as Lord and King. Little conversing with *Christ* deadens marriage-love. Rare visits and thin bring on worn out acquaintance. We are apt to complain he visits us seldome: that is because we have not the childish hire of consolation and feeling, we refuse to work, and yet we should look at comfort for the duty, and not on the duty for the comfort, when its a duty to our Father; And who looks upon the comfort both as a comfort and a duty? *1 Thes.* 4. 18. Comfort one another with these words: and so must they comfort themselves. Comfort is mainly for beleeving, *Colos.* 2. 2. *Heb.* 6. 18. and there is a feast and a fill of joy in beleeving, *Rom.* 15. 13. We seek but a comfort and a joy of chearing and solacing our selves, and that is all.

4. There is promised to *Christ* a seed, *Isa.* 53. 10. When thou shalt make his soul an offering for sin, he shall see his seed. *Heb.* 2. 13. Behold I and the children that God hath given me. *Jacob* by Covenant served for *Rachel*: *Christ* also served, suffered and died of love for his Spouse, *Eph.* 5. 25, 26. *Isa.* 53. he shall be satisfied. A Redeemed seed was his end, and we endure hard labour for a desired end, and we are sick till we get the great end we aim at.

Its

Christ and beleevers are in one writ.

VVeaterso make firmer our marriage-love with Christ.

Our mistake touch- ing comforts and duties.

A seed is promised to Christ, a seed was much in the heart of Christ.

Its true, the honour of God was the special end, *Joh. 12. 28. 17. 1.* yet it was heart satisfaction to Christ to have all his off-spring and children with him, *Joh. 17. 24.* How should Christ not be our end? See if ye do all, and suffer all, to fetch this shoar, *Phil. 3. 8. 9.* Examine comparative ends, by-ends, self ends. Its impossible a man can be ignorant of his last and main end, so strong an impulsion it hath upon his heart.

5. There's not onely a seed, but a rich conquest, the heathen promised, and the ends of the earth, *Psal. 2. 8. 9.* Dominion from sea to sea, *Zech. 9. 10.* *Psal. 72. 8.* *Dan. 7. 14.* and both this and the former satisfies Christ. There is not a sight so desirable to the eye of Christ, as to see all his Redeemed ones conquering and last in the fields, and fairly landed on the shoar, passed Gun-shot and reach of all temptations. We satisfy our unbelieving hearts too much; Ah! who can stand, temptations are so strong. But as **JEHOVAH** fully satisfies Christs soul, his hope, his aim and intended end in all the Articles of the Covenant of Redemption: so fear are we not, **JEHOVAH** cannot break off the Treaty with his Son, nor can Christ be left unsatisfied.

6. The Lord promises help to Christ against his enemies, *Psal. 89. 24.* *Wish him my hand shall be established, mine arm also shall strengthen him.* There be many against Christ, but he hath a divine furniture of strength. Hence protection is promised to him in the discharge of his Office, *Isai. 49. 2.* *In the shadow of his hand hath he hid me, and made me a polished shaft: in his quiver hath he hid me.* The outpourings and manifestations of strength and furniture that is in the head, redounds to a reasonable supplie of all his afflicted ones, that they shall not be overwhelmed.

7. Victory is promised to Christ over all his enemies: The Lord will not leave his soul in grave, *Psal. 16. 10.* Therefore (saith the Lord speaking Covenant-ways, *Isai. 53. 12.*) will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death. He shall triumph over principalities and powers, *Col. 2. 15.* *Luk. 11. 22.* and shall make all his enemies his footstool, and subdue them, so that he shall fill the pit with the dead bodies, *Psal. 110. 1. 6.* and plague all his enemies, *Gen. 22. 3.* *Psal. 139. 23.* I will beat down his foes before

before his face, and plague them that hate him. It supports not a little our faith, that when we tremble before temptations from Satan and the mighty of the world, the Lord hath written & Covenanted to Christ all his and our enemies destruction. Our turning away our eye from the Covenant is the cause why we succumb; Christ, under his sorest assault with hell and hells pursuivants and officers, devils, and the felt anger of a forsaking God, doubles his grips on the Covenant, my God, my God, Psal. 22. 1. Mat. 27. O my Father, Mat. 26. Psal. 89. 26. He shall cry to me, my Father, my God. A Covenant is (as it were) more than a promise, being a solemn promise in consideration of mercy: So the Church, Psal. 89. 38, 39. and Jer. 14. 21. and the afflicted people, Isa. 63. 16. and Dan. 9. 4, 5, 6. Ezra 9. 6, 10, 15. Hezekiah in a day of rebuke, Isa. 37. 16, 20. the slain Church, Psal. 79. 9. Psal. 80. 1. flee to this shoar in their stormes, and the Lord professes he will be broken, intreated, and holden by his Covenant, Lev. 26. 41, 42.

8. There is a promise of glory, of a Name above all names made to Christ for his sufferings, Psal. 16. 9, 10, 11. Isa. 53. 12. Act. 5. 31. and to such as suffer with him, and overcome, Luke 22. 29, 30. Rev. 3. 20. Rev. 2. 10. As also, he shall bear all the glory of his Fathers house, Isa. 22. Zech. 7. 13.

A promise of glory is made to Christ.

9. The Lord promiseth forbearing mercy to the children of Christ, if they sin, he will correct them in measure, and in a Fatherly way give them repentance, but not remove the Covenant-mercy. So hath the Lord Covenanted and articulated in the writ with his Son, a rod to children, to difference them from bastards, Heb. 12. and he that hath his fire in Zion, and his furnace in Jerusalem, writes this up as a Covenant-mercy, that he will not suffer them to perish with the world. Hence, the rods of the wicked stand booked in the Covenant of Works among the curses of the book of the Law, Lev. 26. Deut. 28. 15, 16, 17, 820. our rods are Covenanted mercies in the compact between the Lord and Christ, and written in the Gospel-book of the Covenant of Grace.

Rods in mercy are Covenanted to us.

10. All the promises of the Gospel, are first (as it were) promised to Christ; the Gospel is put over in his hand. Jesus is the Angel, Rev. 10. 1. clothed with a Cloud, and a Rainbow on his head. v. 2. And hath in his hand a little book open; the Testa-

ment, and the book of all the promises to dispense them to such as the Father hath given to him, to give his Spirit to his own, to interceed and advocate for them, to ratifie and seal them with his blood.

An head-ship is promised to Christ.

11. There is promised to him an head-ship, and power of judgment, over man and Angels, with an oath, that to him all knees shall bow, *Rom. 14. 11. Isa. 45. 23. Phil. 2. 10.* and that he shall adde his seal to Gospel-hell and vengeance inflicted upon the despisers of the Gospel, *Luk. 19. 14. Mat. 26. 64.* The threatnings against Gospel-unbeleef are put in the hands of Christ, not as Redeemer and Surety, but as a refused Surety and King, whom unbelievers will not have to raigh over them.

The creatures in the Covenant of works are now broken out, when that Covenant is broken, but now in Christ they are taken in again & restored as under Covenanters.

12. *Adam* brake the whole frame of heaven and earth: and to the Second ADAM the whole broken and marred lump of the Creation is promised, that he may be the repairer of the waste places. *Isa. 49. 8. I will preserve thee, and give thee for a Covenant of the people, to establish the earth, to cause to inherit the desolat heritages.* *Pf. 72. 16. Under the raigh of the Messiah, There shall be an handfull of corn upon the top of the mountains, the fruit thereof shall shake like Lebanon.* *Jer. 31. 12. Therefore shall they come and sing in the height of Zion, and shall flow together for the goodness of the Lord (Christ) for wheat, and for wine, and for oyl, and for the young of the flock, and of the herd.*

1. The Lord made all things at the beginning very good, *Gen. 1. 31.* Heaven, Earth, Sun, Moon, Beasts, Birds, &c. being all made servants to man, were in a manner fellow-Covenanters in their kind with man in the Covenant of Works: As a King covenants with a great Family, his servants and dependers have the benefite of the Kings Covenant-peace; all obeyed *Adam* without jarring: but when *Adam* sinned, war between the Lord, and between the Master and the servants is denounced, the earth is cursed for his sake, *Genes. 3. 17, 18.* and Lions and wild Beasts rise against him like loose borderers. But in the Covenant of Grace, *Hos. 2. 18, 19, 20.* the beasts of the field, the fowls of the heaven, the Sun which shall not smite by day, nor the Moon by night, *Pf. 121. 6.* are by the Surety of the Covenant brought in a new league: yea the stones of the field, *Job 5. 23.* are compartners of the peace, and

and *Christ* the King takes off the foreauletry upon all, and looses the arrestment of vanity that by sin was laid upon the Creation, which was made sick like a woman travelling in birth, *Rom.* 8. 20, 21, 22. Hence are they blessed in *Christ* to the Saints, *Deut.* 28. 4, 5. *Levit.* 26. 4, 5, 6. and the *Angels* come in under their Head *Christ*, *Col.* 2. 10. and serve the new restored heirs, *Heb.* 1. 13, for their Heads sake.

2. *God* hath appointed *Christ* the Heir of all things, and, *Heb.* 1. 2. hath given a Charter to *Christ* and put in bread, garments, houses and all to the Believer in *Christ* the first Heir: his great evidence is, *1 Cor.* 3. 21. *All things are yours.*

3. He makes all things new, *Rev.* 21. 5. This *Christ* mends the broken gold ring which was broken by the first unattentive and rash Heir *Adam*; So that now Heavens, Earth, Mountains, *Isai.* 49. 13. sea, trees, fields, *Psal.* 96. 11, 12, 13. are commanded to sing a Gospel-Psalm of joy, because *Christ* the new King and Restorer of all is come to the Throne: yea let the floods clap their hands, *Psal.* 98. 9. and he purposes to purge with fire the great Pest-house infected with sin and under bondage of corruption, *Rom.* 8. 21. *2 Pet.* 3. 10, 11. that he may set up the new world in Gospel-beauty, the new heavens and the new earth, *2 Pet.* 3. 13. *Isai.* 65. 17. *Isai.* 66. 22. *Rev.* 21. 1. Oh what a life to have a cottage and a little yard of herbs in that new World, and how base to be but Citizens of this World!

CHAP. XII.

The condition and Properties of the Covenant of Redemption.

2. **W**Hat need is there of any condition to be performed by *Christ*, or of any Covenant? *Ans.* The same Question may be of the need of an oath to *Christ*, *Psal.* 110. *The Lord hath sworn and will not repent, Thou art a Priest, &c.* 2. The same necessity, in regard of infinite wisdom that our Redeemer should be obedient to the death of the Crosse, *Phil.* 2. 8. and be under the Law, *Gal.* 4. 4. and keep his Fathers Commandements, and abide in his love, *Joh.* 15. 10. requires also a Covenant of obedience upon the part of *Christ*-Man; for all men being born under

Christ being Man, required that he should be under a Covenant.

The Properties of the Covenant of Suretyship. PART. II.

the Law and Covenant of Works, Christ-Man also must be under the same. And then *Christ* the Mediator was to give obedience to a particular Commandement of laying down his life for sinners, and this required an ingadgement by way of Covenant, and so a condition of obedience to perform what this peculiar Law of Suretyship required of him, to wit, to lay down his life.

No such condition is required of Christ as of Adam or of us, nor was he under any threatening, but had confirming grace from the womb.

3. Its not a condition of indifferency which is required of Christ, such as is required of *Adam*, in which there is a hazard of failing and coming short of the reward. *Adams* Covenant had both threatnings and promises, and so hath our Covenant of Reconciliation, though in another way: see *Psal.* 89. 30, 31, 32. But the Covenant of Suretyship hath promises most large that are made to *Christ*: but no threatnings are laid before the Man-*Christ* that are to be read in the Scripture. There was no hazard nor possibility, in regard of the Personall Union, that *Christ* could sin: yea, in regard that *Christ* from the womb was both a Traveller, a *Viator* and an enjoyer and *Comprehensor*, and had the Spirit above measure from his birth, as Man he had gifted to him the confirming grace which is now given to the Elect Angels in their Head *Christ*; And therefore there was somewhat like a condition necessary, and as the members enter to glory through obedience, so also the Covenanted Head, *Luk.* 24. 26. *Ought not Christ to have suffered these things, and to enter in to his glory?*

The paying of the price of blood, and dying for man was the formal condition of the Covenant of suretyship.

Q. 2. What was the special condition of the Covenant of Suretyship? *Ans.* The Covenant being a bargain of buying a people to God, then the payed price and ransom must be the duely formal condition. As for obedience to the Morall Law, it was the condition of the Covenant of Works, to which the Man *Christ*, as Man, was obliged, that he might have right to Law-justification and life eternall, *jure & merito federali operum*, by the Law and federal merit (I mean merit by paction and faithfull Law-promise, not of condignitie) of the Covenant of Works, that he might be saved.

Law-holinesse in *Christ* did not exclude grace.

But this Law-holinesse had influence in that most solemn act of obedience in offering himself a sacrifice to death for our sins.

And the Law-holinesse of the Man-*Christ* did not exclude supernatural grace as the Law-holinesse of *Adam*: for it was the perfect

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fect conformity of Christs nature, his soul, understanding, will, affections, and all his actions, inbreath and externall with the holy Law of God.

Hence the heart and inclinations of Christ stood ever right and stright to the Law. He excelled in affection *in puris naturalibus*, his anger came not out in pure naturall anger and no more, but it came out in acts of zeal; Nor his joy in pure naturall joy, though finlesse, but in joy of the Holy Ghost. And in the whole Man Christ was a perfect masse, and, as it were, a compleat body of all gracious qualifications.

The holy
actings of
Christs
affections.

Isai. 11. He received the Spirit of knowledge and was ignorant of nothing he ought to know: Disputed with the Doctors being of twelve years old: The world knew not his School or Teacher. Hence his wisdom and practicall understanding of the Law of God and practicall conclusions. He had the Spirit of counsel, as the greatest of Statesmen for Government, *Isa. 52. 13.* Behold, my Servant shall deal prudently. And so, when we are in perplexities and know not what to do, he can lead the blind in a way they know not, *Isai. 42. 2.* He hath the Spirit of might and courage, an undaunted Spirit, yet conjoined with counsell, no fool-hardinesse, but the resolute venturousnesse of faith, *Isai. 43. 4.* He shall not fail nor be discouraged: Heb. broken, will he have set judgement in the earth. Our softnesse of unbelief, at the blowing of a feather or stirring of a leaf, brings on falling of Spirit and swooning. He hath the boldnesse of faith to beleave victory before the battell, *Isa. 50. 9.* Lo they all shall wax old as a garment, the moth shall eat them up. He hath hope from the womb, *Psal. 22. 9.* Thou art he that took me out of the womb, thou didst make me hope when I was in my mothers breasts. And for the joy set before him, he endured the crosse and despised the shame, *Heb. 12. 2.*

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Christ his
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His hope.

And the Spirit of the fear of the Lord made him quicke in understanding, that is, the high and reverent apprehensions of God His holy made him quick to smell or sent (so the word imports) the snares and temptations in the work of Redemption plotted by men and devils. So excelled he in righteousnesse, which as a girdle went about his loines, both in judging, and in discharging the trust put upon him by the Lord who laid the key of David and the Govern-

His righte-
ousnesse.

ment

ment upon his shoulder: his obedience to his Father, and continuing in his love, *Joh. 15. 10.* and thirsting to do the will of the Father, *Joh. 4. 34.* His zeal to his Fathers house should be a fair

His meek-
nesse.

His ten-
dernesse to
the weak.

coppie for us to follow. He was meeknesse it self, *Isa. 53. 7.* *1 Pet. 2. 23, 24.* much in praying, beleaving, rejoicing in spirit, *Luk. 6. 12.* *Psal. 16. 9, 10, 11.* tender to the weak of the flock, *Isa. 40. 11.* He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosome, and he shall gently lead those that are with young. *Isa. 42. 2.* He shall not cry, nor lift up (a shout) nor cause his voice to be heard in the street. *3.* A bruised reed shall he not break, and the smoking flax shall he not quench.

His com-
passion to
sinners.

He was most compassionate to sinners, inviting them to come, *Mat. 11. 28, 29.* crying and shouting with a loud voice to the thirsty, *Joh. 7. 37.* journeyed from heaven to seek and to save the lost, *Luk. 19. 10.* came to serve them with his heart blood, *Mat. 20. 28.* his bowels were turned with compassion to perishing souls that wanted the feeding Pastors, *Mat. 9. 36.* He sighed deeply in his Spirit, at the perverse unbeleef of his deadly enemies the Pharisees, *Mat. 8. 12.* wept and shed tears at the foreseen destruction of Jerusalem, *Mat. 23. 37.* *Luk. 19. 41, 42.* and yet that City slew him. Loved as the tender Physician, to be much in company with sick sinners, *Mat. 9. 11, 12.* *Luk. 15. 1, 2, 3.* *Luk. 19. 1, 2, 3, 9, 10.* O what rejoicing! when he layes the lost sheep on his shoulder, *Luk. 15. 9.* When, *v. 20.* he sees the home-coming sinner, he ran, fell on his neck, and had compassion upon him, and kissed him, and made a feast, and sang and danced for joy. There

His humi-
lity.

His pain-
full way of
gaining of
souls.

is no humility like his, to wash the feet of his servants: there is no patience like his, who, when he was reviled, reviled not again: When he suffered, he threatened not, but committed himself to him that judgeth righteously, *1 Pet. 2. 23.* As a lamb dumb before the shearers, *Isa. 53.* How gaining of souls was he, who preached in the Temple, in the Synagogues, in the Villages, in the Ship, at the Sea side, at every Table he came to, at every Feast, at every confluence of people, at every way side, and stood still and talked with a woman, and wanted his dinner upon that occasion? And thought he dined well when he gained to the Lord the soul of a

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of the Covenant to be followed.

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of a woman, and of them of *Samaritan*, who hated him and refused to lodge him? How faithfull and free in rebuking the Pharisees and Rulers, and in declaring the truth of the Gospel, that he was the Son of God, though they attempted to stone him for his free Teaching? None mortified to honour as he that refused to be a King, *Joh. 6. 15.* and was willing to be worse lodged then birds and foxes, *Mat. 8. 20.* and being rich, for our cause became poor; *2 Cor. 8. 9.* and endured the crosse, despised the shame, suffered the contradiction of sinners, *Heb. 12.* and did run and fainted not: And was he not a patern of love, who laid down his life for his friends, *Joh. 15. 10.* even when we were enemies, *Rom. 5. 10.* He pleased not himself, *Rom. 15. 3.* honoured his Father, *Joh. 8.* sought not his own glory, *v. 29. 30.* and said true, *Joh. 5. 30.* *I seek not mine own will, but the will of him that sent me.* *Joh. 8. 29.* *I do alwayes these things that please him.* He faithfully expounded the Law, *Mat. 5.* refuted heresies, *Mat. 22.* glorified God with his miracles, he was subject to his Parents, *Luk. 2. 51.* payed tribute to the Prince himself, *Mat. 17. 27.* and taught others to obey lawfull Governours, *Mat. 22. 21.* would not usurpe the place of a Judge, *Luk. 12. v. 13, 14.* and witnesed a good confession before *Pontius Pilate*, *1 Tim. 6. 13.* and was for that cause born, and for that end came he into the world, that he might bear witnesse unto the truth, *Joh. 18. 37.* none so self-denied, he pleased not himself, sought not his own glory, nor his own ease, nor his own will, but submitted to the will of God.

In all which, we are 1. to look upon *Christ* who went about doing good, *Act. 10.* as one who 1. was Covenant-wise designed of God and anointed with the Holy Ghost and power to do what he did, and to be what he was, for our good: and its much for the establishing of our faith, that *Christ* was all this for our salvations sake, by counsell and Covenant. These gracious qualifications *Christ-God* undertook to have for our good: and they were not given to *Christ* as personall and proper for himself, but as head; for we may here distinguish the grace of the person and the grace of head-ship, though they must not be divided. But as the light and heat of the Sun is not (if we may so speak) private or personall for the Sun it self, but for the earth, and all that live and grow out

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of his person,
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of the earth that need the influence of the Sun and have eyes to enjoy the light thereof. The water of the fountain is not for that hole or cave of the earth from whence the fountain doth issue, but it is very often to run in streams to be a river for the use of the whole land. All these excellencies and graces are in *Christ*, not as his (to speak so) personall induements, but as the publick treasure, that we may receive of his fulnesse. We should think it a strange exorbitancy in nature, if all the trees, flowers, herbs on earth, should refuse to receive influences and growing from the Sun, and deny to be obliged to the Sun for light and heat: and our unwillingnesse to receive from *Christ* the publick grace that is made his by Covenant, when a publick consignation by compact is made for our good, proclaims our unbelief and our wicked estrangement from *Christ*, as if we had said, let *Christ* be gracious for *Christ*, only I shall not be his debtor. Nor is it from the naturall connection between head and members, or because simply *Christ* is man as we are, though the humanity be ground thereof, nor is it because *Christ* simply is anointed with the fulnesse of the Spirit, for he is head of the body, and Lord, General, Captain of his people, not by nature only, nor because of grace simply, but by Covenant-purchase. *Rom. 14. 9. as it is written, For this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.* There is a Covenant between the Father and the Son that *Christ* should die, not simply, but for, and in the name of the heirs of glory, such as are designed friends (for his dying is a relative and a legal binding and buying by Covenant of so many certain persons) and upon this he is made Head and Prince, and exalted to give of his fulnesse, to give repentance and forgiveness which is of sin to the house of Israel, *Acts 30, 31.* Ah! how do we love a dwelling to be beholden to nature? to self? for Heathen and Pagan vertues by education, and morall exercise, which is but wild corn? and we see not how unwilling we are to trade with *Christ*, or to buy from him fine gold, yet it was given to him without measure, as to the universall fountain and head, for all his. 2. All these are in *Christ*, that he should be a living coppie which we must follow: And he is a more lively example then the Gospel it self, for *Christ* is the acted Gospel. And if ye look on *Christ*, loving, believing, hoping,

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PART II.

The Properties of the Covenant.

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The graces in Christ are more: force. able patterns to us to follow, in some sense, then the Scripture it self.

The properties of the Covenant of Suretyship are, 1. Freedom.

2. Graciousnesse. 3. Eternity.

As to the first: Nothing could compell, nothing could hire Christ for eternity to ingadge his Name in such a band, since he well knew what it should cost him, how dear it should stand him, and saw what indignity, shame, pain, curse, and all these conditions before him. And what could move the father, since he might have followed the Law-course of Works?

1. The freedom of the Covenant of Suretyship.

2. The first draughts of free-grace and the Lords, unsearchable riches appears in the sure mercies of David in an everlasting Covenant. *Isa. 55. 3. and Ps. 89. 1. I will sing the mercies of the Lord.* —

The grace in the Covenant of Suretyship.

Why? v. 3. 2. For I have said mercy shall be built up for ever: — *Why? v. 3. I have made a Covenant with my chosen, I have sworn unto David my servant. 4. Thy seed will I establish for ever, &c.* The giving of the Covenant. 1. The design of a Redeemer. 3. The sending. 4. Anointing. 5. The consenting of Christ. 6. His coming. 7. Dying, are all acts of grace. God was no debtor to the Man Christ, or to any of his kindred and blood-friends, more then he was to David and his seed, but God would act grace in Christ and make him a partner and the first coppie of free-grace to all his brethren, that they might share with him therein. But though he made Christ also a coppie of his Justice. *Rom. 8. 32. and spared not his Son, Rom. 8. 32. yet, Mal. 3. 17. the Lord deals not so with us: And they shall be*

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mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son, that serveth him. And of Christ it is said, *Pf. 72. 13. He shall spare the poor and needy.* And, O what riches of grace and mercy, and plenteous Redemption hath he manifested to us? and therefore the more grace he shews to us, the more freely and sonly should we serve him, with lesse hirednesse and servile disposition: If we could love God and Christ with a heart abstracted from heavens hire, at least the pleasure of it (for pleasure makes not any conform to God, but holinesse doth) and the heart not legally fearing the burning torment of hell it were good: for since Christ hath freed us from the Law-wrath, he takes it not well that we darre approach too near to the mount burning with fire; nor does Christ allow our affections of fear and sorrow, & sadness to act upon feared everlasting wrath, (we being justified by faith) any other way, then in a Gospel-consideration, being casten down for our Law-deserving, but so as we highly value our ransom-payer, and serve him with godly fear, *εὐσέβεια*, which word, *Heb. 12. 28.* must note a difference between the fear and trembling and terrour upon devils, for the torment of hell, *Mat. 8. 29. Jam. 2. 19.* and the *εὐσέβεια*, the godly fear of believers, *Heb. 12. 28.* which is also given to Christ, *Heb. 9. 7.* in whom there was no fear of hell torment, and therefore the fear of him that can cast both soul and body in hell (though it be another word, *Mat. 10. 28.*) which Christ commands, cannot be a servile fear legal, for hell such as is in devils and men, but a godly fear, such as is consistent with the faith of deliverance from the wrath to come: for Christ, *Mat. 10. 28.* commands that fear, fear (saith he) to deny Christ before men: Why? fear him who can cast soul and body in hell. And immediately, *v. 28. Fear not therefore:* the same word that is, *v. 28.* then he must forbid a fear opposite to servile fear, and which stands with the faith of sons who are to beleeve the care of a father, which is more toward his children then toward sparrows, *v. 29. 30.* And that the word notteth a godly fear, which is, *Heb. 12.* beside other Greek Authors: See *Heb. 5. 7.* see *Luk. 2. 25. Act. 2. 5. Act. 8. 2. Act. 23. 10.* and *Heb. 11. 7. Noah* moved with fear, *εὐσέβεια*, built an ark: sure the fear of everlasting torment in hell, moved not Noah to build the ark, for by faith which is saving, he builded it, *v. 7.*

3. Eternity is a special property of the Covenant of suretyship: For 1. the parties are eternall; *Jehovah* the Lord and the Son of God never began to agree upon the designation of the Redeemer for that work, it was a bargain closed from everlasting: Only the question is, when the Son shall render the Kingdom to the Father, *1 Cor. 15.* whether or not the Covenant shall then cease. For 1. Christ shall then end his work of Redemption, and shall fully and finally have purchased what his soul desires, and shall have received his wages, and enjoy with his conquered bride an eternal sabbath. 2. He shall intercede no more for sinners, for the sinning of his redeemed ones shall have an end.

2. The Son (saith *Camero*) shall leave off to reign, *quod attinet ad In Respons. regnandi actum*, according to the act of reigning, but as touching the *ad Quaestio.* Kingdom it self, there shall be no end of the Kingdome.

But it may appear as there was a time when it was said of Christ, *Phil. 2. 7. iacobus inwards*, He emptied himself, and took on him the form of a servant. So there is a time opposite to that, *v. 9.* Therefore God hath highly exalted him: which is not fulfilled in his resurrection, ascension, and sitting only at the right hand of God, but when all power, friends, and unfriends, and the Man Christ shall be subject to the Lord, yea even the Son, not as God, for Christ-God is equall with the Father, not as man, for so in the days of his flesh as man, he ever was, and is, and shall be subject to God, but the Son shall be subject, as touching the Office of a formall Mediatour. 2.

Another distinction is here needfull, as *Augustine* and *Ambrose*: he shall render the Kingdom to the Father, not that he shall leave off to reign, but that he then shall declare that he reigns not of himself, but that he hath his power of reigning from the Father, and he shall profess this before men and Angels, and so shall glorifie the Father. Its not to be rejected that *Hilarius*, lib. 1. *de Trinit.* 11. *August.* lib. 1. *de Trinit.* c. 8. he shall render the elect back to God, as now saved, and present to the Father his ransomed ones now perfected, *so Eph. 5. 27.* 3. Taking the word of reigning, for this, to excell in eminency of power above all, so Christ shall reign eternally, but taking the word of reigning as it notes the exercise of royall authority, so and so by gathering a Church, by the Preached word, fighting against enemies, and overcoming them, so make them his

The Son's being subject to the Father how it is to be expounded, *1 Cor. 15*
Augustine, & Ambrose their mind touching Christ his being subject to the Father.

Christ his foot stool, until which time he raigues, *Ps. 110.* And so it may be, not exercising of some second acts of a Mediator. *Primo*, and essentially, for the exercise of such and such acts are often extrinsecall to the office. But the question shall remain whether he be not for ever and ever a Mediator King, and does retain his headship over the Church; so as the Angel say, *Luk. 1. 33.* He shall raige, *ut non desinat*, and of his Kingdom there shall be no end. And as *Dan. 7. 14.* *Cameron*, and others say, the meaning of that, that his Kingdom shall have no end: is only, it shall not be destroyed by externall violence, as worldly Monarchies that are made away, and others rise in their place, but that Kingdom (say they) may well be called eternall, though the King leave off to raige, when he leaves off to raige through no weakenesse and want of power, but because he needs not raige, there being no need of laws, because the subjects are perfected, and there are no enemies to be subdued, and the King hath obtained that eternall end, a glorified people, for which he was fighting.

That Christ's Kingdome is eternall only because it is not destroyed as worldly Kingdome are by eternall violence, is said by some.

Jer. 31. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Illius imperii principis desit regnare.

But yet this seems not to satisfy, 1. *Circumcision*, and the *Ceremonies*, and the *Priesthood*, *Exo. 26. 19. Lev. 16. 32. the first in the seventh month, shall be a statute, DMY, for ever. Lev. 6. 18. All the males of the sort of Aaron shall eat the remainder of the meat offering, it shall be a statute for ever in your generations: (o Lev. 17. 7. Lev. 7. 34. 35. Lev. 23. 14. Num. 13. 1. 2. 3. yet these Ordinances can hardly be called eternall, as the Kingdom of Christ is. And yet they cease when the body is come, and they are now destroyed as humane inventions, the hay and the stubble that are builded upon the foundation Christ.*

2. These reasons prove that Christ shall not exercise such and such acts of royaltie upon such and such enemies, for they shall be no enemies: Yet we say not, as *Cameron*, that such a Prince leaves off to raige even as *Mediator*. Christ's rendering of the Kingdome dispensatory or Oeconomick to the Father may well be a rendering of an account of his subjects, and a presenting of them to God perfected, *2 p. 5. 26. 27.* without spot and wrinkle: Christ having brought them out of danger, so as they need not Word, Sacraments, or a

Temple

Temple. And so, 1 Cor. 15. 24. He shall put down all rule, all power, and authority, all Magistracy and Government that now is in either Church or State; and so saith *Pargu*, the Son shall be subject to the Father, having subdued all the rebels, as his Father's Deputie, he shall return to his Father, the Kingdom now reduced to subjection and made peaceable, and lay down his Mediatorie Commission, and so be subject to the Father, having ended the deputed and delegated charge. And it is sure, the Son as Mediatour is sent, and is a Servant, an Angel, or Messenger of the Covenant, *Mal. 3.* and the laying down of his written Commission is a sort of subjection, and God doth not now actually raige in such a Mediatory way as in the days of *Christ's* flesh; he did raige in *Christ*, but now after the last Judgement, *God is all in all*, that is, not because he is not now all in all, and is not the Lord of lords, and King of kings, but because it doth not so appear to be, many now rise against him and contradict him, and persecuting his Mysticall body, do persecute *Christ*. 2. He shall be all in all by change of the Oeconomick Government, then the Father, Son, and Spirit, shall immediately glorifie the Church, *Rev. 21. 22.* And I saw no Temple therein, for the Lord God Almighty and the Lamb is therein Temple. 23. And the City had no need of the Sun, neither of the Moon to shine in it, for the glory of God did enlighten it, and the Lamb is the light thereof.

But that *Christ* shall leave off to be Mediatory King after the last Judgement, I deny. For there is a twofold Mediation, one of *Christ* as Mediatour to God, and mediating between God and them. This shall cease, and all the royall acts thereof, but these, with reverence, shall be second operations and acts of royaltie. There is another Mediation substantiall, by which our natures glorified, stand in a substantiall union with God for ever: for to what end shall *Christ* stand glorified in our nature in heaven, but to be the substantiall witness between God and us, glorified for ever? If any say that *Christ* God, & say after that day is no Mediatour of reconciliation, because there shall be no sin then: Its true. Nay, but even now in the intervall between his ascension and second appearing to Judge the world, he acts not as Mediatour of reconciliation to expiate our sins, and to satisfie for them, for only he did upon the troble by dying for us, to mediate. And we will not say he is acting the

Christ is ever, even after the universall Judgement a Mediatory Head, King, and Lord.

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the part of a Priest formally by sacrificing for us in heaven, as *Soriniani* teach: for he can offer no expiatory sacrifice for us in heaven, for he died but once, & that was on the earth only. *Obj.* But now he Advocates for sinners, *1 Joh. 2. 1.* therefore as now in heaven glorified, he is a Mediatour for sinners. *Ans.* True, he is a Mediatour and Intercessour now, *applicatio, non expiatio*, by applying his blood, but not by shedding of it: And he is an *Advocat*, but called, *Sanctus*, Jesus the Righteous, and an *Advocat* as just and righteous, supposeth a right and just cause, and that sufficient satisfaction and payment is given to God for the sins of these for whom *Christ* interceeds; the Advocation of *Christ* is not to plead that beleevers may sin, or their sins may be excused as no sins: But his intercession is to plead, 1. that for his blood we may stand as accepted of God, and freed from condemnation. 2. That the Spirit procured by the death of *Christ*, may be given to us, that we may repent and beleeve. But again, after the last Judgement *Christ* stands as *Mediatour*, not to apply his death, nor to interceed for sinners, when there shall be no sinners, but *Christ* eternally shall appear for us as a paund of a perfect satisfaction once given, and as a pledge and hostage of peace, and *Christ* appearing for us for ever is an allusion to the Ambassadors sent by forraign Princes, who standing in Court before the Prince they are sent unto, are speaking tokens that the confederacie of peace stands, and that no acts of hostilitie can be done by either of the States, and because God is eternally and not by fits just, as if he were now angry at sin, and then satisfied and pacified when the satisfaction is gone, therefore the *Lord Christ* stands in that Body and Nature in which he once suffered, before God, for the acquiescing of Justice for ever in the once payed ransome. As also, *Christ* remains the substantiall and naturall Head (though nature be now glorified) of the Mysticall glorified body for ever, and of these members under the Covenant of Redemption eternally, though all be done and performed in regard of the purchased redemption: yet we then glorified, once brake the Law, and therefore cannot even then stand in our Law-righteousnesse, but must stand in our *Lord Jesus Christs* Righteousnesse, which garment shall never cast the colour nor lustre.

2. That love to redeemed ones, and the soul satisfaction of
Christ

Christ in his seed is eternall; looking back to the bargain he hath once made as *Mediator*, he cannot leave off to be satisfied in soul with what he hath done, for that were a retracting of his love, and a repenting of his royall and Princely tenderneſſe, that as King, he once did bear to his conquered ſubjects whom he hath made his own for ever.

Christ stands eternally well pleased and in love with his redeemed ones.

3. The ſoul of God muſt be eternally well pleaſed with his Son eternally *God-Man*, and he ſtands reſting in his love, *Zeph. 3. 17.* and delighting for ever in all his Sons actings and tranſactions in the work of Redemption, if therefore God have once given to him, *God-Man*, the Throne of *David* to raig over the houſe of *Jacob*, he muſt make empty that Throne, if he ſhall leave off to raig. And the Angel, *Luk. 1.* ſpeaks of his birth and conception. *31. Thou ſhalt bring forth a ſon, and he ſhall be great, and the Lord God ſhall give unto him the Throne of his Father David, and he ſhall raig over the houſe of Jacob for ever: And he ſpeaks of the eternity of Davids Throne over Jacobs houſe, ſo that as he ſhall be a man (and he ſhall never lay down our nature) ſo ſhall he be a King upon Davids Throne for ever and ever.*

God ſtands eternally well pleaſed with what Chriſt hath done and ſuffered, & the once given Throne ſtands never empty.

4. To triumph eternally oyer enemies, the devils, Malignant oppoſers of his raig. ſin, and hell is an act of a Mediatory King; when head and members do both triumph, no leſſe then it is a part of his royall Mediatory power to cruſh them all, and make them his foot-ſtool, *IPſal. 110.* But Chriſt and the Armies of heaven, when the Marriage-Supper of the Lamb ſhall come, ſhall ride upon white horſes, and triumph over enemies for ever, *Rev. 19. 7, 13, 14, 15.* and the eternall living of Chriſt in our nature with all his, is a triumphing over the grave, and death, *1 Cor. 15.* and who can preſcribe a period and an end of that triumph?

Chriſts Mediatory triumph is eternall.

5. The River of Water of Life ſhewed to *John*, *Rev. 22.* proceeds out of the Throne of God and of the Lamb; then hath the ſain Lamba Throne for ever, *v. 3.* And there ſhall be no more curſe there: the Law of Works as threatning a curſe, ſhall no more be there, *Gal. 3. 10, 11, 13, 14.* *Deut. 27. 26.* but the Goſpel-bleſſing ſhall be there, and the Throne of God and of the Lamb ſhall be in it. *v. 5.* And they ſhall raig for ever and ever.

The Throne of the Lamb is eternal.

6. If the glorified ſit with the Lamb on a Throne, as he is ſet down with

with his Father upon his Throne, as is promised, *Isa. 21. 19. 40. 3. 21.* If Christ's Throne be removed, the Throne of the glorified cannot stand: And all along where the state of the triumphant Church is described, the Lord Jesus keeps the name of the Lamb, in reference to the Mediatorial sacrifice of the Lamb of God slain for the sins of the world, *Joh. 1. 29.* as, *Rev. 5. The Banquet and the Elders stand round about the Throne, saying, Worthy is the Lamb that was slain, to receive power and riches and wisdom, &c. Rev. 7. 15.* Therefore are they before the Throne, and serve him night and day in his Temple, and he that sits on the Throne shall dwell among them. They shall bring no more, nor thirst any more. 17. For the Lamb that is in the midst of them shall lead them unto the living fountains of waters. Though this be expounded of the Church Militant, *Ysa. 49. 10.* yet it hath not its perfect accomplishment, but of the Church before the Throne: For all tears are wipe from that Church only. And whereas it is said, that Christ acts not as Mediatour in heaven, is true, he acts not as now he acts for sinners; but even then the Lamb, *v. 17.* is the midst of them, and leads them, when they need neither Temple, nor Sun-light, beside that, the Lord God himself is their Temple, *Rev. 21. The Lamb is their Temple, v. 22. And the Lamb is their light, v. 23.* Now what sort of leading, and what influence of wisdom and light comes from the Lamb is another question. And it weighs much with me, that its impossible that the precious Ark, God's Abode, and the union personall can be dissolved.

7. Christ Altho' he be a God to the overcomers, and he shall inherit all things, *Rev. 21.* And if he be the God of Abraham, being dead, in regard of the soul that lives, far more shall he be a God in an eternall Covenant with Abraham, in soul and body glorified, though the acts of Christ's reigning and the actings of his Covenanted people must be future to a glorified state. Come Lord Jesus.

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Weekly Intelligence

OF THE
COMMON-WEALTH

P.P. London.

Faithfully communicating all Affairs both Martial and Civil.

From Tuesday 13th of Feb: to Tuesday the 20th of Feb: 1649
London. Printed by F. Neile.

Tuesday, Feb. 13



He discovery of the plot, and the combination of the Levellers with the Cavalier party being every where affirmed, the Council at Whitehall thought fit to provide for the publick safety, and the rather, because they were informed that Monday, Tuesday, and Wednesday were the dayes in which the confederates designed to put their plot in execution. Last night therefore being Monday, order was given for the seeing of all the horses in Westminster, and in many places in and about London; which on Wednesday and Thursday were returned to their respective stables upon assurance that the owners of them had no intention against the peace of the Commonwealth.

The Lord Lamberts Regiment of Foot who had been long time at Hull, came this day to London.

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